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THE BORDERLAND.

Interesting Phenomena.

Rev. Minot J. Savage is a Unitarian minister of Boston, Mass., who is also an earnest Spiritualist, and gives occasional lectures on that subject. From one of his lectures we take the following interesting relation of phenomena. He had been discussing hypnotism, telepathy, etc., and in drifting from these to the broader field of spiritual manifestations he said:

"Now, I wish to come to some other phases of these manifestations. I have picked them out of my own personal experience almost at random. I have come to know with perfect certainty that there is some power that I cannot account for as that of the mind embodied, that is able to move physical objects, that is able to accomplish results in the physical sphere; and perhaps right here you will be interested in my calling your attention to a point that Prof. Elliott Coues has made with a good deal of force. He says that the material world is absolutely under the law of gravity. Now, he says, if we discover some force which is able to move a particle of matter which is no larger than a pin's head in a way which seems to contravene this force of gravity, here he says is the Rubicon, and we have crossed from the material to that which we must regard as spirit force and power. Now, I know that there is a power that is able to make objects heavier than they naturally would be or lighter than they naturally would be. Rev. O. B. Frothingham, who is inclined to be a Materialist and takes no stock whatever in ordinary psychic investigation, has told me that he has sat upon an ordinary piano with five or six other men and had the whole thing lifted in the air simply at the touch of a woman's hand. He believes that; I believe that it is possible. I have a friend who, in the presence of his boy of 14 acting as a medium, a man that weighs 200 pounds, says he has sat upon his library table and was lifted up in the air and carried around the room. He says that he has asked the force, whatever it was, to make the table heavy and it has been made heavy; he has asked to have it made light and it has been made light, and it was so light he could lift it with one of his fingers. These things have been demonstrated by scientific men with scientific instruments.

"Now, I will come to what for the first time in my life gave me a problem that I could not even try to solve by any reference to this world. I can not give you the matter in detail. Most wonderful cases are so rare that they cannot be published, they can be told. I had a lady friend, however, who had been dead as we say, for three or four months, a friend that I prized most highly, a lady I had known since my boyhood. I was having some sittings at this time with a personal friend, not a public medium, the wife of a leading physician in Boston. She possessed this psychic power, whatever it is. She was so shy about it it would be impossible to hire her with money to consent to sit with any stranger, and she kept it so carefully that many members of her own family, some of her sisters, did not know she was interested in it. But she possessed this psychic power in a wonderful degree. I was sitting with her this

day. She was a trance medium, there were the ordinary physical manifestations, spelling out messages by the alphabet, and then she was an automatic writer. This day, as we were sitting, her hand was controlled, and, by the way, her hand would write when she was reading a book or engaged in conversation with me about some other subject, while she would be utterly unconscious of what the hand was writing. Now it would be a large, striking, dashing, business man's writing, signed by a man's name, then written with slowness and care, the little delicate hand-writing of an old lady, each time suiting the character, and in no case being anything like her own hand-writing in a normal condition. This day two pages of note paper were written over addressed to me. I was not thinking of this friend I have spoken of as having died, and up to this time, the friend who was acting as psychic did not know that any such person as this friend of mine had ever lived, so there was no possibility of her guessing or surmising anything. How came these two pages of note-paper written? I took it up in perfect silence and looked at it and read it, and said to myself, if it were possible I would be willing to take my



PARACELUS.

Philippus Aureolus Bombast (widely known as "Paracelsus"), was born at Hohenheim, near Bale, Switzerland, on Nov. 26, 1493—305 years ago. He was educated at the University of Bale and traveled in Spain, England, France, Egypt, Turkey, etc. He was an Occult Scientist of rarest type. He died on Sept. 24, 1541, at the age of 48.

oath that this friend of mine had written it. I turned as if she were present and said, 'Won't you be kind enough to give me your name?' Immediately the name was given, maiden and married. I asked again, 'How many children did you have?' 'Five.' We started a conversation that lasted for an hour—a natural conversation. I said: 'Do you remember a book we used to read together years and years ago?' and she answered that she did, and gave me the name of the author. 'Do you remember one particular poem we were both especially fond of?' She gave me that, and so we went on in our conversation. When I was through with that I said again: 'She has not said anything that I did not know,' and again making a record of it I put it to one side and said, 'I want to get something that neither the psychic nor I ever knew.' A week later we had another sitting.

This same friend claimed to be present. It occurred to me to make a little test. So I said to her, 'Do you know where your sister Ellen is this moment?' She was the only sister then living, and married and living in Maine, and this sitting was in Boston. I had reason for supposing that Ellen would be likely to be away from home in another part of the State. There were certain family reasons that made me think so, so that all my mental prepossessions were in favor of her being away. The answer came, 'No, I don't know where she is; I have no means of knowing unless I go or send.' I said, 'Can you send or go?' 'Won't you try and find out?' 'I will try,' she answered. I said, 'Shall I wait?' She said, 'Yes,' and we sat for about fifteen minutes, at the end of which time the table began to move. I said, 'What is it?' She gave her name and said she had returned. I asked where Ellen was. She said, 'She is at home in her own house; she is just getting ready to go out.' I sat down and wrote her a letter, and said, 'I will explain why I want to know sometime, but now just answer where you were on such a day and such an hour, and what you were doing?' The answer came: 'I was at home that day as usual, and about the hour you speak of I made a call on one of the neighbors.' Here was a little bit of news that came 200 miles a little faster than the telegraph, and that neither the psychic nor I could have known anything about.

"Now, if you will pardon me, I will tell one more case that carries me farther still. The next week we had another sitting. This dead friend came to me again. I speak of it in this way because I do not want to use the dictionary in circumlocution, and she said to me: 'Ellen is in great trouble, she is passing through the greatest sorrow of her life. I wish I could make her know that I care; I wish you would write her a letter for me.' I said, 'What is it?' and then there was a distinct and definite hesitation as though it were a delicate matter she didn't know whether to speak about or not. At last, after what appeared to be a little reflection, she said, 'The cause of her trouble is her husband's infidelity and cruelty.' I had never seen her husband but once; I should not know him now were he before me. I had always supposed they were happy, and the friend who was acting as psychic did not know there were any such people. She went into some detail to explain the situation. Then I sat down and wrote Ellen and said: 'Are you in any special trouble, and if so, and you can, will you tell me about it?' I received a letter marked 'private and confidential,' confirming every single thing that had been told me, and begging me at the end of the letter to burn it, saying, 'If my husband knew I had written such a letter he would kill me.'

"Now, friends, what shall I do with a bit of news that tells me not only external things, but internal mental facts and conditions? I do not see how clairvoyance, or telepathy, or mind reading, or any of the ordinary explanations, can even touch it. When two people are alone in a room, and communications are made to them of something occurring in another State, then, it seems to me that we must suppose a third intelligence as active to account for it. I have read all the explanations of the wise people who are so afraid to believe that they are going to live after they die. I would be perfectly willing to-night to accept an explanation if somebody could give it to me."

No one is useless in this world, who makes burdens lighter for another.

What I have Seen.

I have seen a woman who had but one arm, the other being absent from the elbow down, was so from birth; I have seen this woman take a seat on a public platform in the presence of hundreds of people, have seen skeptics blindfold her with all the skill at their command and then declare to the audience that it was impossible for her to see. They next disarranged her paints and brushes while another skeptic from the audience brought a sheet of cardboard that he had privately marked.

Then this woman who had been sitting quietly in her chair till all was done, took that cardboard, cut it in three pieces and in a very few minutes painted a picture on each, a shrub or a bunch of flowers. The moving of her paints and brushes did not seem to disturb her in the least. She used the simplest water colors, often mixing two to produce a third, and she began at the topmost point of a leaf or bud and worked downward and to the right and left till she finished at the bottom. She worked as quickly and correctly as though all was outlined before her and yet there was nothing to be seen.

I sat on the same platform, and within three feet of her and watched the whole process but was not allowed to say or do a thing as skeptics had charge of the whole matter, their leader being determined to find out how it was done, but he was no wiser for his pains. In Bible times this would have been called a miracle; now the intelligence that spoke through her lips, while in that condition, said that an Italian artist controlled her hand and an Indian girl her brain.

Now I cannot swear that she was unconscious. I have only her word for it, but 25 years ago the word "fraud" was not used as much as now, and when we saw no reason to the contrary we were willing to take the party's statement for truth. Neither can I say that she did not see. She may have seen as I have sometimes done, with my eyes tightly shut and yet not conscious of any difference in the surroundings, saw as plainly as if they were open.

But suppose that she was conscious and that she saw, what then? If she saw it was clairvoyantly, and she may have seen the outlines of what she was to paint in the same way, but even admitting all this to have been possible, and further, that she had studied the art of painting (which she had not) still it would be a wonderful thing, that which she did.

But her best, her finest work, was not done on the public platform. She often painted wreaths for those who wished them, and in the center she would put from two to six lines of poetry, the sentiment in accord with the one who was to receive the wreath, and this was also done with the brush, and a magnifying glass would show that the punctuation marks were little rose buds, and in the same way the names of spirit friends were sometimes found upon the leaves. She was always blindfolded when she painted. Now, I have told no idle tale, but what hundreds now living can testify to, as true.

This medium, Mrs. Lutie Blair, afterward married again and went to Colorado, and I do not know whether she is still in earth-life or not, but I heard that she painted only occasionally after going there, no longer making it a business; and in my opinion, such wonderful gifts cannot be used year after year for a long period without deterioration, thus tempting to fraud if the medium has not the best of moral stamina. The constant use of such powers exhausts the physical, particularly the nerve system, too much. LOIS WAISBROOKER.

Experience of a Boston Medium

The fascinating articles published in your valuable JOURNAL regarding the experiences of mediums, leads me to write the following facts about a Boston artist who has been developed by the spirit world to be probably one of the most promising mediums in the East.

Bostonians who ride along Columbus avenue, the homes of some "swell mediums," have seen for years a glass sign in the window opposite Pope's Bicycle office's reading, "Mrs. A. C. Littlefield, Portrait Artist." No one who saw the stylish society lady, well-known painter and artist, church favorite and aristocrat, would imagine that the spirits could ever make a medium out of such a person; but quietly the angels

came into her lovely parlors, crowded with rare carved frames, valuable paintings and pets of cats and Mexican poodle doggie,—"Grover Cleveland,"—saying, "We have chosen you to work for the spirits."

Then one by one they took her from the churches, societies, choirs, balls, and trained her for years as few mediums have ever sacrificed for the Cause. First the table tipped as a few congenial friends tested psychical research, then spirit raps followed; psychometry, in which she read accurately the secret characters and professions of many celebrated public men, some of whom were clergymen, statesmen and orators who little dream that they cannot fool the spirit world.

Then one day she stuttered and we thought she was going crazy, but soon the spirits controlled her tongue to talk, to sing; her hands and fingers were developed to play marvelously without notes, and they said it was Mozart coming back to earth to prove he was still alive.

As she sat at her easel painting, various artists took up the brush, and behold the old masters were still alive and told us that they often inspired the artists of to-day. Hunt, the lamented and distinguished painter whose canvases sold for fortunes, came here to tell his story of the Borderland and to exhibit his skill with the paints upon some paintings in the home of a Buffalo, N. Y., banker.

Then they prophesied many things through her and we laughed at them in our skepticism. They told her she should be a great materializing medium, a splendid speaker, a rare and unsurpassed developer of new mediums, a fine test medium, a medical diagnostician for diseases, etc.

One by one their prophecies were fulfilled and skeptics of the world who came to scoff remained to weep.

One day her brother's spirit took control of the medium, and they thought he was dead, but the spirits did this to cause an investigation, making an incident too tragic and romantic for public print.

Then like the cases reported by other mediums, her spirit was taken upon a long journey while the writer's soul-mate controlled the body.

Then the medium saw her mother, etc., materialize and dematerialize before many witnesses; saw her soul-mate of a previous incarnation do the same and talked with him.

Then great spirits controlled her to speak, preach and educate. Booth, Beecher, Brooks, Lincoln, Kate Field, Cleopatra, Bible characters and her own family relatives, etc., did the same. Other spirits sent their mediums to her for instruction; newly-developing people who desire to progress and work for the spirit world gladly come and listen to the advice of controls who have lived for thousands of years.

Space will not permit further enumeration, but what the spirits have done for this lady artist of the East, they will try to do for every reader of these lines who will sacrifice and pay the cost as she has done.

Roxbury, Mass. GEO. E. LOTHROP, JR.

Obsession of Spirits.

Thoughts are spirit forms, and the thought-forms we create correspond with the equality of thoughts we think; therefore, we are haunted with the ghost-forms of our own creation; in other words, we are chastised by our own offspring, or live in a hell or a heaven of our own creating. Mortals should realize this law, and see how much pleasanter we could make our own earth-lives, and help to make those around us happy.

For thoughts are seeds sown in the mind,
And a crop to correspond we will find;
For whatever we sow we will surely reap,
For our own company we must keep.

We may try to blame our brother man,
But if we will do the best we can,
And watch our thoughts and actions too,
We will have as much as we can do.

And cleanse our gardens from weeds,
From evil thoughts and evil deeds,
Then we can help our neighbor hoe
The flowers that in his garden grow.

How pleasant then it will be to walk,
And in our flower-gardens talk
About the roses and white pink
And neither one would evil think.

This would be Paradise restored;
Then why can't they all afford
To think good thoughts wherever they go,
So flowers will in their gardens grow?

If we as Spiritualists wish to carry the banner

of peace, we must cease abusing our blind brothers and sisters, and show them by our every-day actions that we are their friends. If they abuse us, we should return good for evil, then we will prove by our works that we are not only Spiritualists in name, but also in actions; for example is the greatest teacher on earth, and we will then be a living light to those in darkness, and by our actions we will prove our heaven-born philosophy.

For the benefit of those wishing mediumship without first unfolding their own moral and spiritual natures, I will give an experience I had some 20 years ago. The medium was sitting beside me in the circle, when his control came and I was assisting him to take control. An earth-bound spirit tried to take his place and I asked him to wait until we had heard from the first one. When the first one had finished speaking, the earth-bound spirit took control and came at me with a chair. I willed him to stop; then kindly told him if he had anything to give us, it would be thankfully received. He then left the medium who told me I did not know the danger I was in, for he expected to kill me with the chair when he started for me. I told him he was mistaken in his idea where the danger lay; that he was the one who was in danger, and as long as he did not control himself he was liable to be obsessed at any time when surroundings were favorable and do some crime for which he would always be sorry. I could say much more on obsession, but a hint to the wise is sufficient.

Summerland, Cal. A. C. DOANE.

Is the Struggle now on?

The article "General McClellan's Dream," in the JOURNAL of Sep. 8, has intensely interested me. The following words seem of especial import: "The United States is called to accomplish that vast result, self-conquest, to learn that important lesson, self-control, self-rule, that in the future will place her in the van of power and civilization." Then is mentioned the future trials of this nation from enemies and oppressors of the whole earth, and adds: "But if she shall be found worthy of her high calling, they shall truly be discomfited, and then will end her third and last struggle for existence."

Is not this struggle now on? Are not the "oppressors of the whole earth" spoken of, the "money power" of to-day and which is directly opposed to liberty, the fundamental object of this nation's "mission"? This power is a unit and has the people of this nation in its relentless clutch. If we as a nation are to "go on increasing in goodness" until we reach a "Universal Republic," we must realize the hold that this enemy has on our land. Let us not be deceived. This insidious foe is more dangerous than the nations of Europe. CHAS. W. OTIS.

Santa Rosa, Cal.

The Status of the Soul.

I have been reading and studying the conclusions of other minds for years, and also making inquiries of decarnate spirits, and most carefully noting analogies which seemed to throw light on the subject of the past, present and future status of a human life or soul. I will give to the readers of the JOURNAL what are the conceptions that have lodged in my mind on this important subject, and hope to be corrected if I have formed conclusions not consistent with the facts.

I have been utterly unable to conceive of the possibility, or to find a ray of evidence on the fact of the soul or spirit, whichever term we use, having come from somewhere apart from this earth in an already organized ego—to animate or form the life of the infant human being in its selfhood.

The thoughts which I have received and, for the present at least, adopted, are that the organization of the soul or spirit is coeval with that of the physical body. I think the elementary germ of soul life is a spark of divinity from the eternal fountain of all life; which takes on organic existence simultaneously with the human foetus, and grows through all the periods of the human life as a dual of the physical form, to perfect stature; the finer counterpart of that form in every respect. When deprived of the physical form before reaching the stature of manhood or womanhood, that it is taken to the spirit land and nourished to that

stature by decarnate relatives or friends. There is no fact made clearer to me by spirit communications than this one.

The very fact that the child spirit goes on growing to its perfect stature in the world of spirits is proof to me that its status originated with that of its physical form. I think, too, that the food of the spirit here in the earth form is largely dependent on the food of the mortal—almost entirely so in its earlier years. But aside from that fact, nature has spread a bountiful feast for all her souls as soon as they learn to crave and partake of that feast. The infant feasts mostly by the mouth—but later, more and more, by mind absorption for soul sustenance, when environments are everything to the growing soul. In this we see the general trend is, that "like produces like" by contact and suggestion the world over. A coarse soul may generally be expected to grow up amid coarse surroundings and *vice versa*. The exceptions, I think, prove the richer endowment of hereditary virtue; for heredity is not all vice by any means—but forms mostly the vital trend of our lives until overcome by environment where that is possible.

When the human soul is repening for its immortal harvest time, what a rich treat it may have by seeking the intellectual feast spread by the advanced ones of the human brotherhood; and what a glorious dessert it may often have to that feast in the glories of grand and awful nature in her ever-varied organic beauty of land and water. Here in my cottage home I have both; for which I am truly thankful—not alone to man, but to all else that is divine as well.

J. MARION GALE.

Law of the Spirit.

The spiritual laws, when compared with material laws, make a contrast as great as the difference between the sunlight at noon on a clear day, and the darkness at midnight, when no moon is shining. The materialist reasons from cause and effect, as he sees material laws and rules applied.

With all the care and caution, from a material standpoint, there seem to be so many exceptions to every known rule, that one is lead to believe there are in fact no positive, reliable, and fixed laws governing material things. Danger lurks in the most simple things of our every day life. Explosions have frequently occurred from piles of flour, from dust in grist mills, rood dust and saw dust. Clothing, old rags and hay often burn by spontaneous combustion. Meats when canned are often found to be deadly poisonous. Milk contains a poisonous germ so that when made into ice cream, many people are killed by eating it. It looks like it is not safe to eat or drink anything. There have been eyes that were able to penetrate these mysteries from ages past; eyes that could see deeper into material forms than the famous X-Ray of to-day.

The physicians when called to treat sick persons, will refuse to treat them if certain symptoms are present, which they say point to death. In such cases where they meet with these alarming material symptoms they tell the friends of the sick: "I will leave something to make him easy, it is no use to worry him by giving medicine; he can't live." In such cases as these, sometimes a metaphysician is employed or consulted. In waiting for a reply, minutes grow to hours, and hours to days, voices are heard only in a whisper; the doors are secured against intrusion; no noise permitted in the house. Why make the inquiry of a metaphysician when all the best medical talent has been employed and have said: "he must go?" Their rules are of the material and often fail; is why a higher power is invoked.

We will take among hundreds and thousands of cases, constantly happening, a man who was treated by three of the best doctors in the country, they quit treatment as they said, "He must die, nothing can cure him." A lady doctor said: "I might be able to cure him." After three weeks she quit and said, "No use." There was assistance procured from a metaphysician who did not even go to see the sick man, nor was it necessary for him to go, there is no distance in spirit. The oak in vision, more resembling a dead tree than a live one, but a single small twig with a few green leaves on it, and later, the wilted blooming lilac, its leaves and twigs all wilted, and hanging pensive at its stem, were not encouraging symptoms to start

with to treat a sick man. The man being beyond middle age, the human clay was hard to make an impression on.

Slowly the clouds rolled by, the sun shone out again, its rays penetrated the gloom around the sick man, he felt its influence. Light again came to his eyes, he grew better, he lives. He will never know from what source he got his relief, until he wakes up in the other world. Tell me can there be no mistakes made in the higher law? To one able to read the language of the perfect law there will come to one making the inquiry, the true state of facts and if life's cable is broken and untwisting, the true metaphysicians will be told of the fact, inapostrophe symbols, which, when they receive they go no farther. Loving friends may kill, by their negative thoughts, the one they love dearly. Heaven comes from a harmonious working of the law of material and spirit. F. P. WAGNER.

WANTED—A GENUINE MEDIUM.

I have received a copy of the *Liberator*, dated Sept. 15, 1898, in which I and others were attacked, by a trio of self-styled reformers (?)—not one of whom would dare to assail my character, were I in San Francisco.

Is it not strange that these people should wait for nearly 18 months after I had left San Francisco before making their attack? when in fact I gave seances daily at the same address in San Francisco for 7 years prior to my leaving for New York. Perhaps they thought I was never coming back to the "Golden Gate." However they are reckoning without their host, for I hope soon to return, and nothing will give me greater pleasure than to fight my cowardly accusers to a finish. I do not consider these people's statements of any value and were it not for the sake of my many thousands of friends in San Francisco I would have ignored them. I now desire to give you a statement of facts showing the animus that has prompted Coleman, Schlesinger and Garrison to attack me.

THE COLEMAN ANIMUS.

About 7 years ago a gentleman invited me to spend the evening at the Tivoli Opera House, and while waiting for the performance to begin we discussed Spiritualism and its writers. While so doing Mr. Coleman who sat in front of us, interrupted us with some insolent remarks. I rebuked him for so doing and requested that in future he should wait until he was spoken to before forcing his remarks upon gentlemen. A few days later the San Francisco *Examiner* stated that a number of mediums such as Evans, Whitney, etc., were banded together to exchange tests and defraud the public. I immediately wrote to the *Examiner* demanding the name of the author of the article and asking space to refute the same; my request was ignored. I then prepared papers for a suit against the *Examiner* and wrote to them that unless they published my denial of the scandalous charge and gave me the name of their informant, I would immediately commence suit for libel against that paper. The result was that my article appeared in the Saturday edition of that paper, denying all the statements and challenging anyone to prove to the contrary.

I also learned that Mr. Coleman was the cause of the objectionable article. One afternoon later I met him going to his room on Sutter street, and in the presence of a friend, I extorted an apology and denial for anything he might have said or done. This was obtained, after receiving a good shaking at my hands. Now we will come to the

SCHLESINGER ANIMUS.

When the Schlesingers were running the *Carrier Dove* it was a common thing for its proprietors to call upon mediums and ask for a seance, for the purpose of publishing the results in their paper. After the article was published the proprietor would send from 100 to 200 copies to the medium with a bill for from \$25 to \$50 annexed. The first lot I allowed myself to be cajoled into taking, but when they tried the game again, a little stronger, I indignantly refused, and ordered my advertisement out of their paper. Then there was a change. They commenced to "roast" me; instead of "most wonderful and convincing seances," as formerly reported in the *Dove*, that paper began to find fault with every manifestation that was given through me. "The straw on the camel's back" turned up in an article entitled, "Lo the Poor Indian," in which they belittled a picture obtained on a slate in the presence of the late J. J. Owen, and published in *The Golden Gate*, and several Eastern papers took exception to the Schlesingers' new attitude. I then wrote for *The Golden Gate*, and several other papers, my experience with the Schlesingers. Mr. W. J. Colville, the well-known lecturer also wrote an article complaining that the Schlesingers tried to force him to pay for 100 to 200 copies at 25c. each, because they published his lecture, (unasked by Mr. Colville). Our articles appeared side by side and put a quietus on all possible future attacks during the life of the *Carrier Dove*.

Now we will seek the reason of the

GARRISON ANIMUS.

Many of my friends had so-called sittings with Garrison, and after charging them a fee for what he claimed was a spirit manifestation, he offered to sell them his trick for \$25.00. In fact all the time that Garrison has spent West he has played Dr. Jekyll and Mr. Hyde—one day exposing his meanness and the next day passing his counterfeit as the genuine article.

I have no doubt that some decent people have been drawn into this anti-fraud ring, but with those would-be mediums, who have been inspired by professional jealousy and a lack of business, they will never inspire the confidence of any intelligent class of investigators. All the papers are teeming with so-called exposés. The *Scientific American* for the last 6 weeks has exploited the methods used to give slate-writing, illustrating its exposés very nicely. Would it not be well for Garrison's

dupes, instead of paying him for a few cheap tricks, to invest in the *Scientific American's* complete exposé? But in spite of all these exposés, and the fact that two-thirds of my audience had read all of the latest methods of so-called slate-writing tricks, yet I gave a seance before the First Society of New York, with a crowded house and a committee of 8 well-known people. Over 50 messages were received, all of which were recognized. Where was the fraud? Where was the trick? Ask the president, officers and members of the First Spiritual Society of New York.

I could subpoena many thousand people in San Francisco and surroundings if necessary to give their favorable experiences through my mediumship. In conclusion, I would ask by what right has Mr. Coleman appointed himself a judge of honest mediumship, or a censor of his superiors?

Mrs. Francis' mediumship was tasteful to him at one time. Then a materializing medium caused him to lose his judgment and the result was several complimentary articles from his pen—all these people have since been discarded and condemned by him.

FRED P. EVANS.

103 West 42nd St., New York City.

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ISSUED WEEKLY AT \$1.00 A YEAR,

at 1429 Market St. San Francisco, California.
Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Spécial Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., DECEMBER 1, 1898.

We learn that Mr. B. F. Underwood, the former editor of the JOURNAL, is just recovering from a severe attack of pneumonia. He was nearly despaired of, but the turn has come, and he is slowly convalescing. We deeply sympathize with him and his devoted wife, Mrs. Sara A. Underwood, whose health has been impaired for some years.

The officers of the California State Spiritualists' Association have their hands full at the present time. The fraud question has been forced upon them, and they have honorably set to work to ascertain the facts in the case. We have faith in our California brethren, and believe they will do their full duty in the present emergency. If they find fraud and rascality, they will denounce them both in the interest of truth.—*Banner of Light.*

Bro. Barrett may be assured that the Board will endeavor to do justice to all. It will neither cover up fraud, nor persecute mediums. The animus of the present *fraud-hunt* in California, is to injure the State Association, to satisfy personal spite and pique. It is not an honest search for truth.

Our spirit friends are all around and about us, by day as well as by night, ever ready to make their presence known if we will only open the door and invite them to come in, says *Dawning Light*. The way to open the door is to form a circle and invite the spirit friends to manifest their presence. There is nothing mysterious or uncanny about it. Every family of half a dozen persons has some one in the group through whom the unseen intelligences can manifest their presence. There is no "faith" or "belief" about Spiritualism. It consists of an absolute knowledge of a continued existence after the death of the mortal body into dust and vapor.

The Church sells heavenly benefits, which it promises *after* death, for earthly benefits which it receives *before* death. The Church is wise, but the world is a fool.—WASHBURN.

Spiritualism is uplifting in its teachings, suggesting continual progression and unfoldment, continual evolution, whether we will or not. Every new experience is a step forward. There is no retrogressive movement, although for the time being such may appear to be the case. Onward, ever onward and upward.—*Exch.*

The immortal state of consciousness is not attained by dying, but by living—cultivating more and more of the Life of Love.—LUCY A. MALLORY.

An Object Lesson.

"Will the pigs fight?" asked the Spaniards contemptuously, when they insulted the United States government, by handing its Minister his passports, instead of receiving a communication which he officially brought from his government to them!

Knowing the peaceful proclivities of the United States government and the pacific tendencies of its people, who were developing the resources of the country and endeavoring to live in peace and harmony with the world—the populace in Spain echoed the taunt, "Will the pigs fight?"

Intent upon butchering the poor Cubans, and despoiling that unfortunate Island in every way—they would not heed the warning to stop, coming up in the name of humanity, and voiced by the United States government—they only shouted anew, "Will the pigs fight?"

With disdain for peace-loving "Uncle Sam," Spain rushed to battle, and *lost all*—her army despoiled, her navy destroyed, her credit ruined and her honor tarnished!

This should be "an object lesson" for the faker crowd who are now waging fierce war on spiritual phenomena, persecuting its mediums, destroying confidence in all spiritual manifestations, and disgusting many who were investigating, with an honest desire to find the truth.

The RELIGIO-PHILOSOPHICAL JOURNAL, pursuing its peaceful policy, trying to create harmony, and encourage honest seekers after truth,—contented itself at first with a warning not to go too far or be too rash in trying to root out the tares lest the wheat might also suffer. Then the braggarts contemptuously said the JOURNAL dares not fight—sneeringly and tauntingly saying in effect similar to the Dons, "Will the pigs fight?" but they learn (as the Dons did in the parallel case, to their sorrow) that the JOURNAL takes up the gauntlet—maintains the phenomena of Spiritualism, and defends true mediumship and honest mediums.

The war is now on, and the jealous-pated, persecuting fakers, as well as the dishonest mountebanks, posing as repentant tricksters, (while still teaching dupes how to practice fraud) will find that disaster stares them in the face as surely as it did the haughty, defiant Spanish persecutors.

"Will the pigs fight?" may be answered, "Yes, to the finish; and the 'pigs' will conquer all before them"—as truly in the case of the JOURNAL as in the noble record of "Uncle Sam."

Saved by a Presentiment.

The Baldwin Hotel and Theatre at San Francisco were consumed by fire last week. The hotel was full of guests, but though the fire occurred at 3 a. m., only four lives were lost. A large amount of valuable personal property was destroyed—estimated at a million dollars.

Miss Maud Miller, daughter of Joaquin Miller, who is now playing at the Grand Opera House, occupied a room at the Baldwin. After the performance she retired, but could not sleep. She had a sense of impending danger and got up, dressed herself, and escorted by a friend she left the hotel only an hour or two before the fire. She went to the home of Mrs. St. Mary, on Sixth and Folsom Sts., and passed the night, escaping the terrible calamity. Her room was far from the staircase, and had she remained, she probably would have had a terrible experience, which was all averted by her spirit friends who would not allow her to sleep or even remain in the building.

The one who is happy in doing a kindness to others, or to animals, is on the road to progression; and suggests happiness to all.

Children's Lyceums.

The childhood mind is plastic and yielding. It is the recipient of a thousand influences, which if not as lasting as life, are very enduring, affecting the weal or the woe of coming years. None will dispute that beliefs affect character and conduct. They necessarily must. And yet many Spiritualists, after the sorrows and tears and struggles incident to breaking away from creeds and cramping confessions of faith—that morally shackled if not cursed them for years—are to-day sending their children to sectarian Sunday Schools and Roman Catholic institutions of education. Is this consistent? Is it advisable? Is it genuine soul-honesty?

Dr. Peebles in writing to Alfred Kitson, of England, upon the subject of Children's Lyceums, says:

You are beginning at the right end in this matter of education and the dissemination of the broad and glorious principles of Spiritualism; that is to say, you are beginning with the children—with the youth—for youth is the golden time, the dream-land of life, the impressionable period; for, if the ministry of angels and the philosophy of Spiritualism is good for parents, it is good for their children. If it demonstrates a future existence and inspires us to prepare for the higher spheres of that existence, it is surely a boon and a mighty blessing to humanity, for the world is wrapped in materialism and a cold, selfish worldliness. The Progressive Lyceums in America are not as enthusiastic as they should be in this early educational work. It is difficult to outgrow early prejudices, and it takes many Spiritualists years upon years to outgrow the horrible dogmas of Calvinism instilled into their child minds, and the struggle is sometimes painful. If "as the twig is bent the tree's inclined," why should not Spiritualists have Lyceums in every town and spiritual seances at regular times each week at their homes? This would be making our gospel practical, ultimating in a power that would shake the sectarian world.

Clearing the Air.

Under this heading, *Light*, of London, England, makes the following observations which will interest not only the Spiritualists of California, but those of the world generally.

The California State Convention of Spiritualists has adopted a Statement of Principles in which it says: "The mission of Spiritualism is to establish a rational religion in the minds of men, founded upon the operation of nature's laws; to wage warfare upon ignorance, superstition, and all forms of supernaturalism." That last statement "to wage warfare upon ignorance, superstition, and all forms of supernaturalism," is one which is likely to astonish the uninitiated, who generally hold that ignorance, superstition and supernaturalism are the distinguishing marks of Spiritualists. But that only shows how little the world sometimes knows about the matters it condemns.

We hold that the Spiritualists of California are strictly accurate. Spiritualists, as a rule, are people who desire to know; and people who desire to know, at least put themselves in the way of knowledge. We do not claim anything so absurd as that we are, as a people, more learned than others; we are, indeed, far more likely to confess that we shall be well satisfied to win such a coming into the kingdom as is promised to those who become as little children. But we do claim that in cultivating "a mind to let," and in not favoring "closed questions," we can never be rightly accused of anything but a desire to put down ignorance. We may be faulty in our methods and hasty in our conclusions, but we, at all events, are up in arms against the conscious or unconscious stranglers of a truth; and what we say is, that, for a long time, a very great truth indeed has been in danger of strangling.

He who would do some great thing in this life must apply himself to the work with such a concentration of his forces as, to idle spectators who live only to amuse themselves, looks like insanity.—FOSTER.

The Reviewer.

New Publications.

Dr. Peebles has two or three books in press, two of which are about ready for delivery. The first is, "The three Jubilee Lectures delivered respectively in Hydesville, Rochester, and London." This will be a booklet of over 100 pages, elegantly gotten up, and illustrated with the Hydesville Cottage, the suspended wreath, etc.

The second is a symposium by Prof. J. R. Buchanan, Hudson Tuttle, B. B. Hill, Prof. J. S. Loveland, Rabbi I. M. Wise, Moses Hull, W. E. Coleman and Col. Ingersoll. This, a volume of 300 pages or more, is entitled, "Jesus, Man, Medium, Martyr," and was named while yet in the doctor's brain, by one of the controlling spirits of J. J. Morse. It treats of a great variety of subjects, such as the authenticity of history, discoveries in Babylonia, child marriage in India, "Antiquity Unveiled," the Gnostics, the Logia, Col. Ingersoll's Agnosticism, Primitive Christianity, Coleman and Tuttle upon the existence of Jesus and Mahomed (Mohamet), what spirits say about the existence of Jesus, etc.

His third volume treats of the pre-existence of the soul, transmigration, reincarnation, Hinduism, etc.

James G. Clark's Poems.

We are glad to announce that a volume of the complete poetical works of James G. Clark, the people's poet, is now ready for the public. Folio, 8vo., 224 pp., fine quality, heavy paper, bound in full cloth, gilt top, uncut, with introduction and portrait of author. Price \$1.25, issued by the Champlin Printing Co., Columbus, Ohio. Send orders to Mrs. J. C. Jacobson, 1268, County Road, St. Anthony Park, Minn., or to my address given below. We hope before long to be able to publish a volume of his songs and melodies, and afterwards a volume of his prose essays. We again thank the good friends who so kindly paid their money in advance and have waited patiently this long while; their books will be delivered early in December, and directions in regard to change of address should be made at once, notifying his daughter, Mrs. J. C. Jacobson, at the above address, not forgetting to give the old address that accompanied the subscription.

M. R. HAVENS.

830 Bellevue Ave., Los Angeles, Cal.

Cyrano De Bergerac, by Edmond Rostrand, which is being played in this country by Richard Mansfield and in England by Henry Irving, is just brought out in a dainty, handy cloth-bound volume at the price of 35c., and a cheap paper edition at 15c., by Hurst & Co., New York, the well-known cheap-book publishers. They will send it postpaid, or it may be had at all dealers. It is generally pronounced the play of the year, and some critics rank it close after Shakespeare's masterpieces.

Suggestions, a monthly magazine devoted to the science of Suggestive Therapeutics and kindred subjects—Hypnotism, Magnetism, Telepathy, Mental Culture, Suggestive Education of Children, Dreams, Visions and all psychical phenomena, will be clubbed with the RELIGIO-PHILOSOPHICAL JOURNAL and both sent for \$1.75 a year.

Planets and People quarterly and the RELIGIO-PHILOSOPHICAL JOURNAL both for one year for \$1.75, if sent to this office.

To Correspondents.—As we can use in the JOURNAL only a small quantity of the matter sent to this office, we must ask correspondents to be more brief, more concise in stating their points. To multiply words and thus bury ideas in verbiage, is very poor policy. We have to condense a great deal of the matter we use; it would be more satisfactory to our correspondents to do the condensing themselves. Let all "take due notice and govern themselves accordingly."

Don't fail to see the Books on advanced thought, for sale at 1429 Market St.

VOICE OF THE PEOPLE

The Editor is not responsible for the opinions of correspondents.

Letter from John Brown, Sr.

TO THE EDITOR:

I am still bound up in the narrow confines of the flesh, bed-fast. My feet seldom touch the earth; but the JOURNAL comes to me laden with rich trophies from behind the veil, to help lighten the burden of my earth-life.

I perceive that the *Liberator* endeavors to check the wheels of human progress by ignoring spirit phenomena—the imperishable granite foundation of Spiritualism. I feel justified in saying that not one word will ever echo from the voice of reason that will call phenomena to a halt, and I regret to see those for whom I have had respect, strive to check its headway. My whole earth-life has been occupied in that phenomena which shocked the world and set the greatest minds to thinking. It has done away with the Spanish Inquisition, and puts old errors and dogmas to flight, which never would have taken place had not a few brave men and women dared to step to the front and train in the army of reform, though lighted fagots stared them in the face.

It seems strange that people will start to sea without a good rudder to their ship, endeavoring to ignore the only rock-foundation from which we can derive any knowledge of a future existence. As far back as we can penetrate man's history, we find men heaping persecution upon the just, and such will always be the case, until the clouds are cleared away.

Let mediums; the world's redeemers, form a lasting alliance of fidelity to each other, rise above those who would butcher the characters of mediums and stand firm in the great Temple of Liberty. The work given is from the divine side of life and they need not fear. With pride let us feel grateful to the good JOURNAL which the progress of the age has elevated to give us kind and friendly greetings, and let our highest and purest benediction go out for its well-being and support. It is one of our guiding stars that leads to equal rights, purity and justice, and we should be faithful that our work may be acceptable at the bar of justice when the troubles of earth-life have gone.

JOHN BROWN, SR.

San Bernardino, Cal.

A Bid for Hush-Money.

TO THE EDITOR:

While entertaining a hearty contempt for any person who persistently practices fraud in the name of mediumship, and having no use for such an individual in any capacity whatever, it is a question in my mind whether the chronic fraud hunter may not be as much of a nuisance. I have noted with interest some of the recent happenings in your city relative to this subject. Permit me to express the hope that no honest seeker after truth may be misled by any utterances coming from such a vile source as the sheet published by one Garrison. I know this fellow, and recently received from him a long personal letter containing a covert threat to make me the subject of a sensational article in his filthy paper. This I took to be a bid for hush-money, and you may rest assured that it was quite as futile as his efforts when in Salem in the same line. Money was his object then; it doubtless is now. I did not reply to that letter, because I hold no communication with such characters unless there seems to be a reasonable hope of benefiting them or the cause of freedom. The letter itself bears so conspicuously the ear-marks of mendacity and viciousness that it did not deceive me for a moment.

Spiritualism is in no danger whatever from such garrulous gossips as Garrison. The air may be filled for a time with dust and mud which will blind the eyes of some people, but it will not last and the result will be for the best. Truth will stand. Let us cherish the good, the true and the pure, and turn a deaf ear to the scandal-monger.

WALTER P. WILLIAMS.

Salem, Ore.

Used it to Light a Fire.

TO THE EDITOR:

Last week I received the *Liberator*. After reading some of it I thought it needed liberating as badly as anything I

had seen. We were just having a stove set up and as soon as it was ready to kindle a fire, I added the *Liberator* to the other kindling. My old friend, Mrs. McGinniss also received one; but they will get no subscribers here. We do not believe in fraud, so do not want to encourage it.

E. E. GILLIS.

Sacramento, Cal.

Washington State Convention.

TO THE EDITOR:

Our State Convention at Tacoma, was a grand success in every way. We had Chas. Anderson and Mrs. Lake with us as working delegates. They gave us much assistance in the work, which is thorough and has the right ring.

I send clippings from the Tacoma papers from which you will see that the following officers were elected: President, Lillian S. Nagell, Tacoma; First Vice-President, Lena I. Gifford, Seattle; Second Vice-President, Dr. George Castiday, Seattle; Secretary, Mrs. Esther Thomas, Seattle; Treasurer, Mrs. M. E. S. McCall, Tacoma; Trustees, P. C. Mills, Edmonds; George E. Knowlton, Tacoma; J. M. Gale, Bangor; Reuben L. Chase, Edmonds; William M. King, Centralia.

The Constitution and By-Laws were adopted and articles of incorporation under the State law were agreed upon, the name being the Washington State Association of Spiritualists, and the incorporators' the officers and trustees above named.

The next annual meeting will be on the first Wednesday and Thursday in September, the place to be settled by the Board of Trustees.

We demand and will maintain exclusive jurisdiction in the granting of Charters to subordinate Societies in the State.

J. MARION GALE.

The Sifting Process.

TO THE EDITOR:

What ails Mr. Coleman and Mrs. Schlesinger? Have the Jesuits gotten hold of them too? What a shame if it be true, and a worse shame if it be untrue. I can testify that Mrs. Whitney is a genuine medium. If she practices fraud, the worse for her, here and hereafter. There is need of a sifting process, but sometimes the wind blows so strong that we lose the wheat as well as the chaff.

HELEN C. BUSHYHEAD.

San Diego, Cal.

Letter from Chicago, Ills.

TO THE EDITOR:

Prof. A. B. Kennedy, President of the Spiritualists' Fraternal Society, of Chicago received a copy of the *Liberator*, published in San Francisco, for the purpose of destroying a truth which has been tested very often and found to be a truth by greater intelligence than Mrs. Schlesinger ever will be; comparing it with a faker's work, who is deranged by liquor, ever eager for the mighty dollar for the use of destroying all moral and spiritual principle. Any intelligent person can see the many contradictions in his "confession," that would prove the above idea.

I read the paper to the Society on Sunday evening, Sept. 25. Mrs. Glanville being present, could not think it true. She knew Mrs. Schlesinger, and promised to write to her for an explanation. Last week she received an answer in which Mrs. Schlesinger stated that she was the editor of the *Liberator*, and through the same she was going to lift the cause to a higher light, as she had attended many seances and after gaining the confidence of the medium, was shown how all the tricks were performed. That she herself was clairvoyant and clairaudient and conversed with her spirit friends daily.

After reading the letter to the friends we came to the conclusion that Mrs. Julia Schlesinger was not what she boasted of; for had she conversed with her dear ones, she would not need to be made the confident of the medium, as the clairaudient spirit voice could and would have saved her all that trouble and danger. A woman who has to become so familiar with a man like Bishop Garrison, a self-confessed faker, runs a great risk, especially from a moral standpoint. If one plays with fire he is apt to burn his fingers. It is certain that Mrs. Schlesinger intends to derive great profits from her paper and the books she advertised in the same, but should it prove a failure, I think Bishop Garrison and his allies would start out on their taking work as of old, in less than six months.

WILLIAM ARNOLD.

Big Bible Stories, by W. H. Bach.

Placed in the crucible of mathematics, they are made too absurd for anyone who can count on his fingers, one, two, three, etc. New and unique. Price 50c.

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Games for Children.

Children require amusement, and to furnish them such as will not only entertain but educate and elevate them requires talent and tact. The impressions made through the eye are the most definite and indelible, and may serve as a nucleus around which by association to group facts and suggestions the most varied. To take advantage of these facts, should be our aim. We have two of such Games, to which we desire to call attention. They are thus described:

SNAP.—In this amusing game are 60 cards, six of a kind and ten different kinds. It can be played by any number of persons from two upwards. Its name is an index to its character, and its play affords abundant field for the cultivation of ready thought, quick eye and perception. Price 50 cents.

TOTEM.—There are 36 cards comprised in this game, all bearing neat engravings of Birds, Fowls, Wild and Domestic Animals. Each card has an appropriate inscription and the method of play is quick and pleasing. Price 30 cents.

We have secured a "job lot" of these and offer them postpaid at 15 cents each. Order quickly before all are gone.

THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

305 Larkin St., San Francisco, Cal.

MESSAGES of recognition and tests from Spirit Friends through Mrs. E. R. H. Stoddard, Spirit Medium. Test circles Tuesday and Friday, 8 p.m., 25 cts. Sittings, \$1.00.

Tell me Truly.

My life is growing darker,
As the days and nights go by,
And I wonder "Is there a heaven—
A world of rest on high,
And will I meet my darling—
The one I loved in youth;
Oh, is she among the living?
Oh, tell me the truth."

If the angels to you whisper
Of life beyond the tomb,
Where the sweetest flowers are blooming,
If there for me, there's room,
When I'll meet my dear Louisa,
As I met her years ago—
A maiden pure as sunlight,
Or the ceaseless drifting snow.

Death came and kissed her lips;
She smiled and said, "Adieu;
If I live again in spirit
I will surely come to you;"
But the darkness has grown denser;
No loving words I hear;
Oh, tell me, tell me truly,
Is there a spirit sphere?

Lower Lake, Cal. Col. H. WINCHESTER.

The Secret of Life, or Harmonic Vibration, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System* and *Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

Rev. C. H. Minton, D. D., Professor Presbyterian Theological Seminary, California, says: "If the teaching as unfolded in this system can accomplish everything that is claimed for it, nothing else is needed... Prof. Francis King has evidently made a thorough study of hygiene and calisthenics... We may well commend the practice of the system."

Special Premium Offer.—We will send the JOURNAL for one year and this book, postpaid, on receipt of \$2.00, to old or new subscribers.

What they say about the Book:

Prof. F. Chadwick, of Chicago, writes thus: "I take pleasure in sending to you for another two copies of *The Secret of Life, or Harmonic Vibration*. Every one who reads this book becomes deeply interested in it, and wonders why the churches do not grasp or teach a single iota of the laws of the universe."

Mrs. T. Josephine Nichols, Providence, R. I., writes: *Harmonic Vibration* surpasses by far any other work that I have seen, being more condensed and taking broader scope. When Mrs. Brown loaned me her book last Spring, I immediately began trying to interest my friends in the system, and soon found six who promised to buy the books if I would send for them."

Mrs. J. J. Whitney,

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Are Spirits Paupers?

TO THE EDITOR:

In the JOURNAL of Nov. 3 we see "Re-incarnation conundrums answered," by Mr. Stoddard, in which appears the following language: "The idea that spirits are paupers in the universe they have created is too crude for a moment's consideration." Now we would like a little more light on this. Are we to understand that spirits create matter? If so, out of what? Mrs. FLORENCE

Mr. Stoddard, at our request, makes reply as follows:

I will try to answer the questions from my hypothesis. "Are we to understand that spirits create matter? If so, out of what?" In reality there is nothing in the universe but spirit. All material substances are but spirit in different degrees of sublimation. The material chemist, by the aid of his crucible, reduces all these substances to an invisible force, and they elude his grasp. He will not tell us, however, that anything has been annihilated in his process, but their condition has been changed beyond physical grasp or sense. Now, in order to follow this invisible something, that disappeared from the material chemist's crucible, we are obliged to rely on a higher form of intelligence—that of a spirit—otherwise we have no answer as to the origin of anything, for as a physical scientist, our work closed when the material eluded our grasp.

We are further informed that all centers of being, which we designate as spirit, have *will power* which in an active condition eliminates or creates force. A thing once in existence must remain so until its condition is withdrawn and it resolves itself into a primary or ultimate form, from whence it came. This being the fact, we determine matter to be the extermination of spirit, or spirit in a material form devoid of personality.

The vast spaces of the stellar universe are laced and interlaced with arteries or rivers of force, the product of spirit in the form of energy flowing to and from the suns, the centers of planetary being. Out of this force planets and systems are constructed by world-building bands of spirits who understand the law.

Prof. Tyndall invented scales that weighed the sunlight, which is the first material form of all matter. All the different stratas composing the earth's crust were first force from the sun; then sunlight, and lastly sunlight under planetary conditions; thus forming all our different substances in nature. This is so plain, I wonder our material scientists have not found it out before.

In the beginning, it is said, the Christians' God created all things out of nothing. Without one pound of raw material to start in business with, he built the worlds. We leave the reasonable mind to judge which hypothesis is the more reasonable—a something coming from nothing, or what we call matter originating in and from an eternal center or self-animate being which is known to exist in the form of spirit.

The material scientists, such as Darwin, Tyndall and others, ignore the spirit hypothesis, and at the same time deny the destructibility of matter, yet fail to inform us how an indestructible thing could exist without a unit for its basis or origin.

We think we have answered the questions from a logical standpoint.

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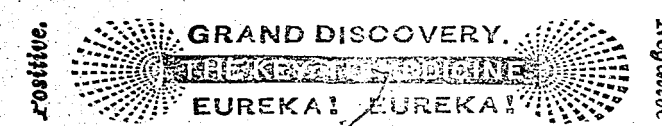
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Local News Summary.

Edited by M. S. NORTON.

Mission Lyceum Entertainment.—On Wednesday evening, Nov. 23, this Society gave an entertainment and dance, at Excelsior Hall. There was an excellent attendance and unbounded enthusiasm. Mrs. M. A. Clark, chairman of Committee of Arrangements, presided, and was assisted in her labors by Mrs. Sadie Eberhardt and Mrs. E. J. Pfifer. The Reception Committee consisted of Mesdames Monroe, Beckwith, and Miss Lena Clark. Floor Committee, H. H. Hargrave and W. T. Jones. Refreshments: Mr. and Mrs. Shroder.

PROGRAM:—Piano solo, Mrs. Eaton; song, Miss Tracie; vocal duet, Mesdames Winter and Rice; recitation, Etta Werner; fancy dance, Merle Colby; recitation, Wm. Rider; vocal solo, Mrs. Barker; fancy dance, Miss Pearl Bryson; humorous story, Mrs. Sarah Seal; recitation, Mr. Philip Zuerin; vocal solo, Mr. Reid; piano solo, Miss Lena Clark; vocal solo, Mr. Swanson; musical selections, by the queen of song and story, Miss Tracie.

The floor was cleared and some of the little ones repeated their fancy dances, and then those children of larger growth danced and danced, and were still dancing when our reporter took his departure. The banquet hall was well patronized, everyone present had a good time—and the JOURNAL considers itself invited to the next social.

Mrs. Drew's Meeting.—Last Sunday evening this medium closed her series of meetings at 997 Market St., San Francisco, and will open them again next Sunday in some other hall. Her meetings have been very successful, and full of interest. She was assisted by Dr. Coon, a healing medium who has recently arrived in the city, and Mrs. Jennie Robinson. The Castle Dancing Club, of which she is president, has a dancing party every Saturday evening at 909 Market St., and next Saturday will give a masquerade, at the same place.

Ladies' Aid Social.—Probably the most successful entertainment ever given under the auspices of this popular Society, was held at its headquarters in Occidental Hall, on Friday evening, Nov. 25. The social features of the entertainment were of a high order. The supper given in the spacious banquet hall adjoining was no sham affair, but a real good substantial supper; just like those our mothers used to cook. The music was excellent, and dancing was indulged in until all were satisfied. The attendance was very large, testing the capacity of the headquarters to accommodate all. Every officer and member worked faithfully for success; but they all agree that the honors were carried off by Mr. John T. Lillie. From beginning to end, he

has planned and worked, worked and planned, and the gratitude of all interested is due him. A list of those present would be too long for publication in our limited space, and so we do not mention any, but will repeat what we have said before—if you want to meet the best class of Spiritualists and their friends, attend these socials, and help along the good work of this Association, indicated by its name—"Ladies' First Spiritual Aid Society."

Dr. York's Lecture.—Dr. J. E. York, the noted liberal lecturer, spoke at Scottish Hall, last Sunday evening, and took for his topic "Spirit, Mind and Matter." He said that the occult was one of the most interesting elements of life, that science of to-day teaches that spirit and matter are immortal; but that form is not. The tadpole probably looks forward to the time when he shall become a frog, with as much pleasure as man looks forward to the time when he shall go up higher, but it is all in the line of evolution and not special providence. A common origin means a common destiny; and the future life is an open question. He said that the philosophy of Spiritualism was the grandest that the world had ever known, if it was true. He advised his audience to handle the occult carefully; to shun priests, fakers and frauds; to have their feet firmly planted upon the gravel and keep their powder dry.

Progressive Spiritualists.—Mrs. R. Shephard Lillie delivered a lecture for this Society last Sunday, on the subject of "Holy Days." After enumerating many of the holy, or God-days of the different denominations, she turned her attention to the Christian Sabbath, and its proper observance. The speaker took broad ground upon this question, and said that it should be a day of rest and recreation for the toiling millions of earth, and he who sought to destroy it was an enemy of humanity. Street cars, boats, and trains should run, and every facility given to the people for fresh air and change of scene. She drew a vivid word-picture of the Sunday experiences of the children of half a century ago, and compared them with to-day; claiming that now is being fulfilled the words of the teacher of Nazareth, when he said, that "the Sabbath was made for man; and not man for the Sabbath." These lectures are given every Sunday evening, at 305 Larkin St., and if you do not attend, you miss a rare treat.

Universal Spiritual Association.—The subject last Sunday was "Interest." Owing to a lack of understanding of the subject, no conclusion was arrived at; but it led to almost interminable discussion. The subject for discussion next Sunday is, "Are extremes ever justifiable?" This is the most important subject discussed here for many weeks. This is a school where the wisest may learn something. Those who are interested in the solution of the problems of life should visit this meeting.

Mrs. Logan's Circle of Harmony is held at Occidental Hall, 305 Larkin St., every Sunday at 1 p. m. Walter Hyde made the opening address last Sunday, giving many interesting personal experiences. The attendance is increasing and the interest unabated. Among those who participated were Dr. Carpenter, Alfred Gough, Mark Stoddard, Mrs. Rhoda Gray, Mr. McNorton, Mrs. Sophie Siepe, and Mr. Armstrong. We hope to see these meetings grow in numbers and interest, for they are needed, as a quiet, spiritual retreat, after the cares and trials of the week. The psychometric readings were very well received.

Sunflower jewelry, the Spiritualist emblem, will make a nice Holiday present. On sale by Mrs. Sadie Cooke, 353 Geary St., San Francisco.

Stories for Children, by Hudson and Emma Tuttle. Price 25c. This contains 62 pages, with the following list of contents: Budding Rose, Parrots, Planting Apple Seeds, A Dream that was True, The Sylph of the Air, Eudocia, The Beautiful Lady, An Escaped Lie, The Fable of the Stork, Claribel, A New Year's Story, How an Acorn Becomes an Oak, Military Instinct of Insects, The Bridgroom of Death, A Winter Night Ballad. From now until after the Holidays we will mail these pamphlets for 10 cts. each, or \$1.00 per dozen. Present them to your young people, and thus make them happy during the Holidays.

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Celestial Dynamics.—For some time this book (by the author of the "Light of Egypt") has been out of print. A new edition is now ready and can be obtained at this office. Price \$1.00.

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VOL. 35. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., THURSDAY, DECEMBER 8, 1898. 1429 Market-st. No. 23. Between 10 & 11th-Sts.

THE BORDERLAND.

Body Found by a Clairvoyant.

Mr. C. H. Newell, Swanton, Vt., sends us the following account of the locating of the body of Miss Huse, in Mascoma Lake after divers had failed to find it. A New Hampshire paper dated Nov. 5, 1898, gave the following concerning it:

The deep excitement and suspense of the past few days regarding the whereabouts of Miss Bertha M. Huse, who disappeared from her home at the corner of South and Wells streets, Enfield, Monday morning, was brought to a climax by the discovery of the body at 10:30 o'clock Thursday morning at the end of the bridge where she was last seen.

It was the old story of disappointment in love, a broken engagement, mental derangement and ultimately suicide. Miss Huse was rational enough on all other topics, but was subject at times to fits of melancholy, during which she would reiterate the statement, "Nobody cares for me now."

Monday morning she arose before her parents and dressed herself, putting on her hat, shawl and a new pair of rubbers and went out about 6 o'clock. Several persons saw her pass down Main street toward the lake, and a family near the Shaker bridge saw her pass by and start across the bridge which is nearly a quarter of a mile in length.

Her absence from the house was not discovered till nearly 8 o'clock, and as she was not feeling well for a few days, her mother thought she would let her sleep, but upon going to call her found her gone, an alarm was given and search begun.

Grappling hooks were procured, and an attempt made to drag the lake alongside the bridge, which is largely constructed of logs, brush and stone, with three or four water passes, but owing to the logs and brush it was found impossible to make any progress, and a diver was sent for from Boston.

Cries had been heard in the dense woods in the vicinity and a party of 150 citizens with lanterns made a thorough search but without success. The diver worked two days without the slightest result. Printed descriptions of the missing girl had been scattered broadcast but no one had seen her.

And now comes the strangest part of the story. Wednesday night Mrs. Geo. Titus, who works in the overall shop at Lebanon, was seized with a peculiar fit in the night, from which her husband, to whom she had been married less than two months, tried to arouse her. She told him then, what he did not know before, that she possessed clairvoyant powers and that had she been left alone she would have been able to see where the missing Enfield girl was.

A few minutes later Mrs. Titus went into another trance, and knowing this time what it was, her husband did not disturb her. Thursday morning, as the result of the trance, Mrs. Titus took the 7 o'clock train for Enfield. She found the diver and told him where he would find the body. The diver and others were incredulous and laughed at her, but Mrs. Titus was so positive that finally the diver agreed to

search the place she suggested to convince her that she was wrong.

Mrs. Titus told the diver that he would find the body between two logs at the Enfield end of the bridge, on the upper side. She said that only a rubber would be visible, the rest of the body being covered up.

The diver went to the place she indicated and to use his own words, his "blood ran cold" to see the new rubber sticking up just where she had indicated.

There was no body in sight, but he took hold of the rubber and the girl's hat floated to the surface.

It was the work of only a few minutes to recover the body when once located. Being out of sight as it was, no diver could have seen it, and no dynamite charge would have dislodged it between those logs without wrecking the bridge.

Had it not been for Mrs. Titus the case would



SIR WILLIAM CROOKES.

undoubtedly have been added to the list of unsolved mysteries and the parents of the girl, who are highly respectable people, would have been caused much anguish.

Mrs. Titus does not do this work for money, in fact she does not like to do it at all as it makes her sick afterwards and she is now confined to her bed.

Thought Transference.

Sir William Crookes remarks thus: "I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known." His outspoken utterances of late on psychic philosophy have compelled attention in the scientific and thinking world, and they not only treat the subjects he puts forward with respect, but actually want to learn more about them. He fully believes that thoughts can be transferred around the world at the will of the thinker, as will be seen by the following extract:

It would be well to begin with telepathy; with

the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense; that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. If telepathy take place, we have two physical facts—the physical change in the brain of A, the suggester, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. Such a sequence can only occur through an intervening medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when, with every fresh advance in knowledge it is shown that ether vibrations have power and attributes abundantly equal to any demand—even to the transmission of thought.

This subject has been avoided among scientists hitherto, but can be no longer prevented from being fully considered and freely discussed.

Spoken from the Other Shore.

Mary, wife of Dr. C. W. Burrows, 1057 Warren Ave., West Detroit, Mich., passed to spirit life on Nov. 18, 1898, at 2 a. m. The Detroit Journal of Nov. 21, has a lengthy account of the funeral, and the Doctor's experiences from which we glean as follows:

Dr. C. W. Burrows, says he has had three manifestations from her in the spirit world, and that his daughter, though not herself a Spiritualist, has also received continual manifestations from her mother.

"On the night of her passing away," said the doctor, "there was too much confusion, naturally, for the spiritual forces to make themselves felt. But Saturday noon, whilst I was half slumbering, she distinctly came to me. I heard her voice in that prolonged but soft 'Ah-h-h!' by which she was accustomed to call me. I answered, 'Yes, ma-ma.' The voice was not audible, but the manifestation to my consciousness was unmistakable.

"Saturday night I had another manifestation, the same prolonged, softly calling, 'Ah-h-h!' which used to take me to her bedside during her long illness. The consciousness this time was much more definite.

"Last night, Sunday night, after again calling me, she spoke to me in that musical voice of hers, sweetly and lowly: 'Good-bye.' I answered, 'Good-bye, ma-ma.'

"This time the manifestation was much stronger. I distinctly saw her hand, which I know as well as do you yours, and I felt her presence. I have prayed that she might be made manifest to me in the spiritual world, but I never expected that so soon I should receive manifestations.

"Prior to her death for six months I had spiritual manifestations that she was going to pass away. Her last words to me were:

"Lift me up; I am going now."

"She always spoke of her passing away as but a transition into spirit life. Never did mother's infant, nestling to her bosom, pass away more peacefully and gently. It was a mere soft breath, like that of a babe's, and she had gone.

"My daughter, too, who is peculiarly susceptible to spiritual influence, and who, I am con-

vinced, will make a wonderful medium, though she, herself, is not a Spiritualist, has received numerous manifestations of her mother since her transition."

A large number of Spiritualistic friends of the deceased were present at the funeral, which took place from the house. People crowded the lawns and walks, and fully a hundred were unable to hear the service.

The service was conducted by the husband himself. A tall wax taper was lighted at the head of the bier after a hymn, called "Not Lost, but Gone Before," was sung by Mrs. Turner, and an apron was placed on the casket. One of the members of the order handed him a red flower, symbolic of physical life. This he placed at the feet of the deceased. A blue flower, symbolic of mental life, he placed upon her brow. A yellow flower, symbolic of spiritual life, he placed at the breast. With a pair of scissors he then cut the apron on the casket, the red from the blue, the blue from the yellow, the act symbolizing life's work, interrupted and uncompleted.

Spirit Leaving the Body.

The latest scientific evidence on this subject has so completely given the lie to the ministerial ignorance that a few facts may open the people's eyes. Psychical research and direct evidence from the spirits themselves prove conclusively a person's so-called death is merely a transition or change for the spirit form, the earth life to a living spirit life; and often the live spirits will listen to long-winded sermons over their dead bodies with feelings of amusement at the ignorance of the pompous clergymen, who vainly think that they "know it all."

After death it takes about three days for the entire spirit to leave the body, as it took Christ three days to rise from the tomb; yet often the spirit can leave the body instantly, as a breath, and death is only an abandonment of the body, as persons will abandon their old clothes. A startling phenomenon occurred to the well-known medium, Mrs. Littlefield, which, although of very rare occurrence, is yet one which is possible to any spirit medium, namely, that the angels and great spirit chemists took her spirit away from her body as in death; then another spirit, who is the soul mate of the author, took control of the medium's body, while the original one was taken upon a long journey, hundreds of miles away, to a distant relative.

This class of phenomena, while only experienced by the most highly developed mediums, is yet the most conclusive proof of the real separate existence of each person's body and spirit, and shows that death has been but imperfectly understood by the clergymen for ages. No wonder the clergy have to admit that after death a person's spirit is more alive than when in the body. Actors, musicians and artists are very susceptible to spirit influence, and often our grandest stars are completely controlled by the spirits of departed celebrities.

Sarah Bernhardt doubtless derives great inspiration from the spirits. Her playwright, the renowned Sardou, is a well-known Spiritualist, and the spirits have materialized flowers from the air and dropped them before him upon his writing.

Edwin Booth, the greatest American actor of the century, while perhaps not conscious of spirit power before his death, has since his transition spoken to me through Mrs. Littlefield, and delivered one of the most thrilling and dramatic recitals of his entrance into the spirit world which I have ever heard from any human lips. He was great as an actor when alive, but when he told me with almost broken heart the exquisite sorrow he felt because he regretted that his life had not been more holy and devout, I saw that his old-time tragedies were eclipsed by the tragedy of death.

Hunt, the famous Boston artist, whose pictures sold for fortunes in Boston, spoke to me through the same medium, and, in fact, actually took control of the medium and painted some of the loveliest oil paintings I ever saw, paintings which now hang in the parlors of a Buffalo, N. Y., banker, and could not be bought for 50 times the price he had paid for them. He says that spirits have no wings, and agrees with the evidence we get from all others.

"Floweret," a Spanish spirit, known to many Bostonians, can paint through her medium the most lovely pictures, and these same feats can

be performed by all wise spirits. Death is thus robbed of sulphur and smoke.

GEO. E. LOTHROP, JR.

Can't Swallow It.

The principles declared true and to be the essence of Spiritualism as set forth by the National Convention are to us wide of the truth. They declare fourthly, "That so-called death makes no change whatever upon individual character, but that one enters the spirit world in the spirit body as absolutely the same person in all respects that he was here." That is to say, if a person is a liar or thief here, he will be "over there," "as death makes no change whatever upon individual character."

Let us analyze the proposition from a scientific standpoint and show the fallacious inconsistency involved in the proposition.

The "individual character" referred to belongs to this life. It is mortal. It was created here out of conditions. It had a beginning here with the physical, and it must end or remain with the mortal. It is in no sense immortal. The spirit has spirit individuality of its own; it does not need to acquire it. It remains with the spirit and is not manifest in the flesh. The earth condition of individuality is left here, for future use if you please. It is subject to change. The spirit individuality cannot change, for it, like the spirit, is eternal. If the spirit acquires an imperfect earth-record or individuality in the earth condition, it can return and change it, provided it can find the conditions to do so, not by reincarnating, for that would be impossible so long as a previous earth-life remained for it to manifest through, as a condition.

We will state it more plainly and in another way: Suppose I am a spirit in the spirit world. I was once incarnate, which gave me, as a spirit, an earth or physical condition here. Now I look towards the earth; my earth individuality becomes to me a looking glass. I see myself as I existed in the earth life. I don't like the picture; I don't like to behold it every time I turn my eyes toward the earth world.

Again, if I begin to build objectively in the spirit, I find the materials. I am obliged to use them; partake of the elements of my earth life. I could not do otherwise, and consequently I as a spirit must return and right the wrong before the way is clear for a perfect work in the spirit. I, through patient effort to do good as a spirit in the earth-world, change my physical individuality and I thus cause it to take on a more beautiful and harmonious design. I wash my robes not in the blood of Christ, but in the renewed bitter experiences of an earth life over again. I as a spirit create or take on the inharmonious here. It would be inconsistent and unscientific for me to carry what I accumulated in earth-life along with me to the spirit world and carry it around as personal property. It might annoy my neighbors. They might enter a protest and declare my earth stock a nuisance in the heavenly kingdom.

Let us take a more advanced view of things. Get rid of superstition and accept Spiritualism as a logical fact, based on science, and not allow ourselves to be carried away with religious dogmas—for that is what the idea of a transfer of earth individuality to a perfect spirit condition means. I don't believe it possible and consequently the resolution is wrong—all wrong.

The universe, as a whole, is perfect. It is the undeveloped condition of advancing physical life on our planet that comes short of the standard and not the spirit. We come here in the mortal and do our work well or otherwise. We mentalize or vitalize if you please, a certain amount of matter during our earth existence and pass to a spirit condition, through the process of mental activity or evolution.

It is our capital in the spirit or our life. It will obey our will-power there, and so out of this spirit material we construct and build our spirit homes. If our earth-life be beautiful and harmonious, it will appear in the newly-constructed homes there. But if wrong and selfishness crept into our earth-life, there must be a corresponding inharmonious manifest in our objective surroundings in the spirit, and will remain there until the wrong is righted; but we will not be thieves or liars in the spirit as the fourth resolution declares.

While we admit our spirit individuality for a time may be stained or tarnished, as an eternal basic principle of the spirit it cannot be affected by time or changed by conditions. If that were

a fact, the whole universe would be subject to corruption, and God himself (if there be such a being, of which *per se* we have no evidence as to existence) might become a satan. The universe is constructed on different principles entirely, and before the National Convention issues any more resolutions in the form of doctrines for us to digest they had better advance their mental somewhat.

San Francisco, Cal.

A. MARK STODDARD.

God, the Only Creator.

I accept any of the names given by the English-speaking people of the world, or the name given by any nation or tribe of people to the creative energy, the all-creative power commonly called God. It matters not to me by what name this power, this intelligence, this all-pervading force, is called; whether we say He or It. I believe this life-giving force is omnipresent, omniscient, omnipotent, all that was and is and ever will be, makes or constitutes this power, and that we, together with every creature and thing both animate and inanimate, are but parts of the one great unit or whole, the all-in-all. And all that has ever been seen, and ever will be seen by the natural eye, are only the physical parts, the elements which compose the body of this essence of life—the outer covering, the dress, the physical manifestation of this all-creative power called God, or good. I do not, therefore, believe in a personal God, a personal Christ, a personal Devil, any more than I could believe in a literal and personal Santa Claus.

God manifests himself through every creature from the archangel to man, from the elephant to the animalcule, from the mountain to the speck of dust, from the great tree to the tiniest seed from which the tree may be grown. It is by the growth, development, and the unfolding of that never-ending and eternally progressive life implanted within me that I am enabled to comprehend this great power as he or it manifests to this ego or individuality. Beyond their prescribed limits I have no knowledge, and shall never have, and as I grow to a condition to comprehend his laws, will have in this way things revealed to me. I like all that may be said of the latent powers and possibilities in the organism of man—that which man will be, when he grows, develops and unfolds the life hidden away in the darkness of his own nature. A life-germ of that all-pervading force, life, intelligence, exists in man and contains the latent possibilities of the all-wise, the all-good, that all-in-all. And when those latent powers are grown and brought forth and are put into active exercise, then man will be and do, all that he now conceives or believes God to be and to do.

I do not limit the power of the all-wise, the all-good. Do I, then, limit the power of man? Yes. Why, if he is an epitome of the universe and has within his organism a life-germ of the God of the universe, and with capabilities and the power to develop into such a being as I have said? For the same reason that I limit the power and capability of the acorn to be an oak, till it grows long enough to be an oak. When we have unfolded the God-germ, the center of intelligence within us to be one with God, the all-wise, the all-good, then we can move, can see, can act with him or it, the creative power in the formation of materiality as well as in the diffusing or distributing of life.

There is but one life. It is found everywhere. It animates, sustains and causes action and growth throughout the universe. All that is manifested in the life of the man was in germ in the child and was all brought out by growth, development and the unfolding of life—life placed there by the great life-force and all-creative power. The germ of life that was placed in the earth and that first produced the oak, was not an acorn in its present shape and form. It, the germ, was "created in the image and likeness" of the oak, (that later appeared) that is, the life is in the image and likeness of all that constitutes the life of the oak, not its external form. When the acorn had matured—that is, produced the oak and reproduced itself, in the acorn—behold what an increase, what an unfolding of life! But what was the creator? The power that placed the germ of the oak in the earth, and gave it the capacity to unfold into the oak, and to individualize itself and to continue to increase the life of the germ from

whence came the oak and all of the multiplication of life we see from it.

As the acorn drops from the tree, it does not cease to be a part of the oak; it is now individualized, but carry it ever so far from the parent tree, it is still a part of the oak, and the life is unbroken, unsevered, and will forever remain as one. But the acorn is the creature; the force of power which placed the germ of the oak in the earth is the creator. As with the acorn, so with man. As soon as the acorn begins to grow, it begins to die. The seed parts and the embryo tree, the center of life, comes up and pushes itself into the light and the two halves of the acorn begin to give of their sustenance or life-substance to the tree. They, the two halves of the acorn, die or change and all the life-giving qualities go to the tree—"the spirit returns to the God who gave it"—the animating force becomes one with the animating force which started the life in the germ.

To the germ is given the power of growth, expansion of life and of reproduction. But if it has the power to create, then why cannot the acorn produce a walnut by and of its own creative power and energy? Because its power, like the power of man, till man grows and unfolds God's life and becomes one with him, or that all-creative power, is limited by that power while man is in his present condition of growth and the development of life, to development and reproduction.

Z. T. LANDES.

Eden Vale, Cal.

The Public Platform.

Why is it that platform tests by honest mediums are continually being fought by some speakers and others? Rev. N. F. Ravlin, who has been on this Coast, speaking, teaching psychometry, and holding classes to develop mediumship, at so much a head, since he left this Coast, has changed his mind, as his letter in the *Liberator* shows. I quote the last part as follows: "It is time the platform test business, (as he calls it, does not sound any too spiritual to my ears) was abolished. It will have to be done or the cause is ruined."

The good Brother forgets that he himself had classes to unfold test mediums and teach psychometry at so much a head, at the Brunswick Hotel, Oakland, Cal.

This is not written for abuse, but to show the Brother in what light he puts himself. These meetings were not successful, hence his departure from the platform test business (as he calls it). He seems to think that the Cause will be ruined by this platform test business; history proves otherwise. Let us look back and see: Through the instrumentality of the Fox sisters, at Hydesville, the physical phenomena took advance, and the scientific classes began to investigate. Have not the physical phenomena converted thousands upon thousands? Can these platform test fighters say as much for the philosophy? No, not at all, and still Brother Ravlin is afraid it will ruin the cause of Spiritualism. I affirm that psychometry or clairvoyant test mediumship is the only way to prove spirit return. I admit we have a great deal of fraud in our ranks, but do we not find fraud in everything? In religious, as well as in worldly matters? We find fraud among dogmatic preachers, inspirational lecturers and mediums!

About a year ago a friend of mine, also a platform test medium, got it into his head to abolish tests and only give inspirational lectures. He found out at once that he had to speak to a corporal's guard, hence, he advertises again as a phenomenal test medium—his audience is increasing. This is only one of many cases I could cite.

Why fight with each other, instead of working together? "United we stand, divided we fall." We cannot do without public phenomena. Many a stray soul is led into these meetings, is converted and then becomes ready for the sublime philosophy. I could mention many prominent people who have attended my public platform test meetings, who, after the meeting, have come to me and thanked me for the messages they had received, and said that nothing would have convinced them but a personal test or a beautiful message. Now they believe in the philosophy, but never would, had it not been for platform tests. Were not those who now fight platform tests converted through tests? Surely they were. One thing I know, these platform test fighters are the first to run after tests when they have the chance. I am a

psychometrist and test medium and know whereof I speak.

Many of these so-called platform test-fighters have come to me for advice in public halls. My answer generally is "Look to yourself for it, as you are against the public phenomena," and they beg for something to help them along.

Let us unite, abandoning selfishness and jealousy, stop talking against each other or bad will be the effect, if we understand the mental phenomena, which teaches that we can either kill or cure with our thoughts. Spiritualism teaches us that whatever we do wrong, we must undo ourselves. We have to wash away our own sins. We have to die for ourselves, hence, let us begin to do right, to love each other. Let us practice universal brotherhood, and then we will have less fraud and deception.

Oakland, Cal. DR. M. MUEHLENBRUCH.

Spirit Messages.

My experience in the spirit world is no different from that of hundreds of others, who are coming here hourly, and the one thing to be regretted is that many are in no condition to come—no condition to understand the new life! I now write to implore spirits who are yet in the flesh to live as good, honest, and upright lives as their conditions and circumstances permit. The better one lives on earth, the better the future state of existence will be, and no matter how much remorse may be felt for not doing better while in the material, it does not elevate nor educate the spirit. It will feel unsettled and dissatisfied till it has outgrown and overcome these material weaknesses—therefore how much better it is to begin now to overcome some passion, some vice, some creed, or some social bond, so that when the spirit is freed from the body, there will be no attraction to these material things. Think of this. Do not let it go by unnoticed, for "as ye sow, so shall ye reap!" Make the effort and be good, brave and firm, and in a short time good and noble thoughts will predominate.

Man's relation to woman is as the peach to the tree. It is that part of man which gives him his beauty of spirit, his refinement of morals, his energy of principles, and his love of home and right. It is the woman's nature that perfects in man these attributes which are oftentimes concealed. Mismatched people are the ruin of the civilized world. They produce cross, sickly, obstinate, selfish and unruly children, with little or no love for harmony and truth, and these attributes are transmitted from generation to generation so rapidly that they are fast making the conditions of earth unbearable and warlike.

The spirit people see approaching dangers. The earth conditions must be changed, and the change must be for good. Spirits are trying, through every available avenue, to find instruments to send intelligence through. The people of earth must have knowledge—they must study and investigate—must make conditions for themselves, according to the teachings of natural law—place themselves in a position to receive from the spirit world, and then accept or reject as it appeals to common sense.

By studying the body and its evil tendencies, and overcoming as much as possible that which is not good, will produce growth, and develop a strong, healthy and intelligent spirit that can and will, under certain conditions, return to earth to do good and help suffering humanity.

When a skeptic investigates the phenomena and feels convinced that he has been honestly dealt with, his reason will lead him to investigate deeper, until he becomes thoroughly satisfied that it is an intelligence. He will soon understand (if he still investigates through honest mediums) that law and organisms govern the results, and as he comes into the philosophy and by his living tries to exemplify the teachings of this philosophy, need have no fear as to his future, for his spirit will live, progress and return.

The desire of the spirit world is for better instruments to convey their messages of love to their earth-friends. Ye of the earth little know of the many obstacles that the spirit world has to contend with, and of the many environments to overcome in order to reach their friends of earth through the many phases of mediumship. Ye little know the trials of the spirit, so "Be ye not bigoted, hear ye all things, and choose the true."—Written through the mediumship of

San Jose, Cal.

ELLA YORK.

In every good deed we do we give to humanity our mite. In every thought we think, we give to the world an atom of strength. And in this world of thinkers and workers, so much more is gained toward the goal of growth and development.

The little thought is a seedling from whence great giant trees and branches of thought, wisdom and knowledge grow.

As each of us gives to this great world of moving atoms, our mite becomes a seedling that will bear grand fruit.—STELLA B.

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THOMAS G. NEWMAN, Editor,

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This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., DECEMBER 8, 1898.

Independent Slate-Writing.

This is one of the most convincing phases of mediumship. To know that, while no human hand touches the tiny pencil, it travels the extent of the slate and writes names of spirits purporting to be present, also answers mental or oral questions, showing intelligence—to know this must convince the most skeptical.

The means of knowing it is by providing new slates or cleaning them after full examination, and being certain that no chemicals are used or facings put on them. By hearing the writing distinctly while being done, and by seeing the pencil move and form the letters and words in full daylight or under strong gas or electric illumination. All this is done through the mediumship of Mrs. Mena Francis, of San Francisco, who has been honored by an invitation through Mr. Wm. Emmette Coleman, to go to St. Petersburg, Russia, to demonstrate Spiritualism in the Imperial Family.

In order to carry out their nefarious designs on the State Association the ex-fakers, with scorpion-tongues of scandal, have dared to accuse Mrs. Francis (who was ordained by the State Association last year) with being a fraudulent medium. This accusation was personally made to the Board of Directors at its last meeting on November 6, by the editor of the *Liberator*.

Having proved beyond cavil at various times that the mediumship of Mrs. Mena Francis was veritable and true, the RELIGIO-PHILOSOPHICAL JOURNAL invited the members of the State Board and their friends to witness its demonstration under test conditions in full gaslight.

All those invited were present, and were much pleased at the demonstrations of power through the medium. Three at a time all sat around a marble-top table; the person being opposite to the medium held one of her hands, while in some instances another of the sitters held the medium's other hand which also supported the slate; the writing being done on the upper side. The sitters all saw the pencil move while writing, with no finger or hand nearer it than being on the other side of the slate. Fraud was impossible under these conditions. The scandal-mongers state that the medium held the pencil under her thumb or finger nail and did the writing with it. But as all the nails on her hand were cut close to the flesh, and as the hand was on the other side of the slate, the silly and absurd gossip of the fraud-hunters is proven to be ridiculous and preposterous.

The seance having been concluded, Mr. W. T. Jones and Mr. D. C. Coleman were appointed a committee to draft Resolutions expressing the

views of the assembled company. They retired, prepared and presented the following preamble and resolution which were unanimously adopted:

Whereas, we the undersigned have witnessed the phase of mediumship of independent slate-writing as given through Mrs. Mena Francis, under test conditions, in the parlors of Mr. and Mrs. Newman at 1423 Market St., San Francisco, under full gaslight, giving some ten or twelve names and messages. The pencil was seen to move and heard to write independently by those present. In some instances both of the medium's hands were held by others while the writing was being done.

Resolved, that we hereby testify to the genuineness of the phenomena as given through Mrs. Francis and witnessed by us. W. T. JONES, D. C. COLEMAN, Committee.

On motion, the following was unanimously adopted:

Resolved, that the foregoing preamble and resolution be signed by those present, and presented to the Board of Directors of the California State Spiritualists' Association and published in the RELIGIO-PHILOSOPHICAL JOURNAL.

It was then agreed that each one should sign the document, which was done, as follows:

M. S. Norton.	C. H. Wadsworth.
Mrs. R. S. Lillie.	Mrs. I. M. Kellenberger.
Mrs. D. C. Coleman.	Mrs. T. G. Newman.
Mrs. A. E. F. Wadsworth.	Mrs. Jennie Robinson.
John T. Lillie.	Mrs. J. E. Keyt.
Mrs. B. F. Small.	Mrs. E. Lewis.
Mrs. H. E. Robinson.	D. C. Coleman.
Miss Mary A. Sargent.	W. T. Jones.
B. F. Small.	Thos. G. Newman.

Mrs. Francis thanked the audience for their presence and critical investigation of the phenomena of independent slate-writing, as well as their kind words of appreciation.

California State Board Meeting.

The regular quarterly meeting of the State Board of Directors was held at headquarters, 1423 Market St., San Francisco, on Saturday, Dec. 3, at 8 p. m., President Norton in the chair, all the members being present.

Mr. W. E. Coleman offered additional testimony on the charges of fraudulent mediumship against persons holding endorsement certificates of the State Association, which was received and ordered to be placed on file. In answer to a question, Mr. Coleman said that all but one of the alleged transactions occurred several years ago, and he was informed that by the Constitution the Board was debarred from considering charges of transactions occurring before the endorsements given by this Association.

The Board then went into executive session, and Communications were read from Mrs. Fish-Schlesinger, assailing the official organ of the Association and its editor. Also from Mrs. J. J. Whitney, offering rebutting testimony, and particulars concerning the attempted scheme of blackmail, offering to suppress the charges of fraudulent mediumship if she would give \$500, etc. Also from Mr. J. W. Maguire, who positively refused to appear before the Board to substantiate the testimony offered on Nov. 5, which he was by vote then requested to do, because he said he was "opposed to all religious organizations."

The following was then unanimously adopted: "Resolved, that sufficient evidence has not been presented to this Board to warrant it to institute a trial of the mediums charged with fraudulent practices."

At midnight the Board took a recess until 10 a. m., Dec. 4, when it again resumed its session—all the members being present.

Dr. Muehlenbruch's request for exchange of ordination certificate was granted.

The report of a seance under test conditions, with Mrs. Francis, signed by 18 names, was read and ordered placed on file.

The following document was presented, fully discussed, and then adopted by unanimous vote:

Whereas, charges of fraudulent practices have been made to this Board of Directors against Mrs. J. J. Whitney, Mrs. Mena Francis, Mrs. Lizzie Fulton-Tuley, Fred Evans and Mrs. Maud L. Freitag, all of whom have been endorsed by this Association. After careful consideration of the testimony, the character of the persons presenting it, and the animus and purpose of the attack, we arrive at the following conclusions:

First—Almost all the persons making the charges have themselves engaged in the practice of fraudulent

mediumship, but not having been financially successful, they show their hatred of the mediums who have been successful, by attacking them.

Second—We find that the moral character and reputation for truth and veracity of nearly all of those making the charges to be not good, and that their testimony could be impeached by many reputable witnesses.

Third—We hereby denounce Bishop Garrison as being the author of nearly all the fraud in the ranks of Spiritualism to-day, in California, and Mrs. Julia Fish-Schlesinger, as his accomplice; that their purpose is not only to injure the mediums attacked, but to destroy the State Organization.

Fourth—That the matters charged against the mediums are old—most of them dating back ten or more years, and as the Constitution of the State Association provides that it can only entertain charges of misdeeds occurring after ordination or endorsement by this State Association, the Board is prohibited by Constitutional Law from considering the testimony now submitted to it. Therefore,

Resolved, that until evidence is presented by reputable witnesses, of fraudulent practices by mediums occurring after their endorsement by this Board, we can take no action in the matter. Carried unanimously.

The Board decided and gave notice that in case any appeal is taken from the decision of the Board to the State Convention by any person, that due notice must be served upon the Board, through the Secretary, at least 60 days prior to the meeting of the State Convention, in order to have such appeal given proper place on the program.

The following was then unanimously adopted:

Resolved, that Mr. W. Emmette Coleman, who presented to this Board the charges of fraud against mediums, is no doubt conscientious, but may have been deceived by others. We regard him as a man of honor and integrity.

After due deliberation and discussion, the following was adopted unanimously:

Whereas, we, the Board of Directors of the California State Spiritualists' Association find that the Certificates of Endorsement heretofore issued by this Association are not sufficiently definite to protect the genuine, true Spiritual mediums and teachers, from the shortcomings and falsities of faking, fortune-telling, card-reading, and scheming persons; therefore be it

Resolved, that we hereby revoke and recall all the Certificates of Endorsement heretofore issued by this Association, which are hereby declared, to be null and void on January 1st, 1899, and we call upon each holder of such Certificate to return the same to us and apply for the new form, which may be issued, after due investigation, free of charge.

No further business appearing, the Board adjourned at 2 p. m. to meet again on Saturday, January 7, at 8 p. m.

THOMAS G. NEWMAN, Sec.

The *Liberator* dated November 15, contains what purports to be "Sworn statements presented to the Board of Directors of the California State Association, concerning fraudulent mediums," but in the very first statement one-quarter of the original document is omitted, and that portion not printed contains matter which would invalidate much of the testimony given therein, because it would show up the character and reputation of some witnesses introduced. This omission was of course made purposely because of its damaging nature, for it painted some of the witnesses in such colors as would be objectionable to most of the Spiritualists of America. If they knew the character and standing of the witnesses they would give but little credence to their testimony.

John Brown, Sr., "the Medium of the Rockies," is invited to spend the winter at San Diego, Cal., and if he finds strength enough to endure the journey, he may go there.

The *Open Court*, (Chicago) for December, has an interesting article by Major J. W. Powell, on Ghosts, Hallucinations, etc., besides much other interesting matter.

Nothing is so completely beyond the power of death as a noble love. Parting can shatter only its outward shell. Under that strange touch, love in its inmost recesses kindles and glows with a divine fire.—G. S. MERRIAM.



The Editor is not responsible for the opinions of correspondents.

From Evansville, Ind.

TO THE EDITOR:

This city has about 75,000 people and but one organized Spiritualist Society. Although much is to be done yet to harmonize the members, in order to make it a strong and durable organization, we hope that the time may soon come when harmony of all members may bless our good cause. The temple is situated in the western portion of our city, and I am sure that a good and noble spirit guided Mrs. T. Crofts to undertake the task of holding meetings at Evans' Hall, which is centrally located, and accessible for most friends of the truth.

The salvation artists, free missions, and Mormons are trying with all their power to attract the people to their meetings, but in the short time since Mrs. Crofts started, her meetings have shown an increase every Sunday. She has given tests and readings to many of her followers. The contented looks and cheerful smiles upon many faces show that some longing heart has been made glad by the tokens of love brought by the departed ones, whom we used to call dead. If every worker in the vineyard of that great and noble cause will perform his or her duties with as much zeal, ambition and love of truth, Spiritualism will soon be found in every village and city.

Mrs. A. KLAUSEN.

522 Up 5th St., Evansville, Ind.

Up in the Mountains.

TO THE EDITOR:

For five days I was in bed and had to miss two evenings' work. I took a bad cold which settled on my lungs. The result was an attack of pneumonia. I am over that, but a cough has settled on my lungs, which is hard to remove. I have been fifty miles from San Diego, for several days, and expect to remain a week. All thought the mountain air would be beneficial, and so it has proven thus far. I wish I could stay here for the next three weeks, but my duties call me to work once more. LOE F. PRIOR.

Transition of Mrs. Sanford.

TO THE EDITOR:

Mrs. Lovisa Sanford, wife of W. P. Sanford, of Defiance, O., passed to the higher life on Dec. 17th. In the 74th year of her age. Her funeral at Brunersburg, O., was conducted under the forms of The Lyceum Guide, Mrs. Hoag, a veteran Spiritualist from Morenci, Mich., being the minister. She recited some appropriate poems, delivered an excellent discourse, and, what is remarkable, was assisted by Rev. J. H. R. Latchaw, the President of the Defiance College, an ex-Baptist minister, now conducting an independent congregation, who actually recited a poem by Mrs. Hull. The regular Methodist minister was also on the platform. Verily the world moves.

B. B. K.

Letter from Lyman C. Howe.

TO THE EDITOR:

I have had a pleasant stay at Pittsburg, Pa. The Society had Anna L. Robinson last month, and she did a splendid work. Cordon White follows me in December, and Geo. H. Brooks in January and February. They are sensible to engage a speaker for two consecutive months, giving him a chance to get a little acquainted with the people, and time to cement the psychic bonds so essential to success. Brother C. L. Stevens presides, and his genial presence is cheerful. Miss Virginia Wooster sings for us, and her music is spiritually sweet and inspiring, and her presence a benediction. Brother John H. Knight, the Secretary, is a very capable man, and made it very pleasant for me. I leave the Society regretfully.

Last Sunday Mrs. C. L. Stevens was called to co-operate at a funeral with a clergyman—supposed to be progressive—as it had been the request of Ezekiel Gordon to do so. He was an old member of the First Spiritual Church of Pittsburg, respected and loved by all. The clergyman doled out dismal orthodoxy a hundred years old, and left the inference that there is no light or evidence of the future, save old records, musty with age. Mrs. Stevens thrilled and delighted the family, and annihilated his dismal drivel

with her inspirational logic. She made the future look bright to the mourners. Miss Wooster sang sweetly, tenderly, and in a way to carry all into the softside of the higher life and fill the room with glory and gladness.

Rev. Turbush has been airing his ignorance on Spiritualism and reiterating the stale buncombe of Tallmadge, wishing he could gather up all the raps he ever heard and force them in one thundering rap on the head of Spiritualism. Such stuff has small demand now, but some enjoy the soot, smoke and dust such men throw out for gospel.

LYMAN C. HOWE.

Does not Like it.

TO THE EDITOR:

I have just received the *Liberator*, with sworn statements concerning fraudulent mediums. I wish to say that Mrs. Whitney visited Cassadaga Camp two or three years ago. She was a stranger to me, but at the first meeting I attended she gave me genuine tests from the rostrum that no one on the ground knew anything of. At other meetings she gave tests and names that I had not thought of for years. I do not like the spirit of the paper and hope this will be the last one sent to me.

You have been printing my name with a mistake in the initials, and the *Liberator* came to me with the same erroneous initials, so either you must have sent it to me, or they got my address from the office of the JOURNAL.

Mrs. C. A. DAVIDSON.

Parkersburg, W. Va.

[Our printed list of subscribers' names was stolen or otherwise dishonestly obtained from our office, and that is the reason no doubt, why you got a copy of the *Liberator*, as did others all over the country, and so report it here. The one who did it is no better than a burglar or a horse thief.—Ed.]

"Philo" Called to Account.

TO THE EDITOR:

In your issue of Oct. 20, under the heading, "Questions and Answers," there appeared an article that is decidedly misleading. The question is asked, "Who is Spirit M. Faraday?" And one "Philo" ("Philo" who?) essays to answer, referring to Jno. M. Roberts, the long-extinct *Mind and Matter*, the Philadelphia Medium, Alfred James, my friend B. Hill, etc. Permit me space to correct some of "Philo's" blunders.

1. These communications, purporting to come from ancient kings, philosophers and sages through the rickety organization of Alfred James, were not "steno-graphically reported" by Mr. Roberts, nor by anyone else. No "pains were taken" by the *Mind and Matter* editor to have them so reported. Mr. Roberts penciled them down as best he could at the time they were spoken, and wrote them out afterwards. This I have from his own lips—and others, who witnessed their delivery, will testify to the same fact.

2. Mr. B. B. Hill, an excellent, Philadelphia gentleman, has never "traveled much in the Orient"—nor in fact, any at all. And he is the last man who would wish to be so misrepresented.

3. The mistakes and historical blunders abounding in the communications of these "Antiquity Unveiled" spirits, not only arouse suspicion of their identity, but are absolutely lamentable. Take the professed-to-be Saturninus. This spirit, be he angel or devil, was not the founder of Gnosticism, as the heading of the chapter claims. Gnosticism to some extent was pre-Christian, having its roots in Alexandrian Judaism, and the Greek philosophy. It blossomed out along in the time of Cerinthus, Celsus, Basilides, Marcion, Valentinus, Hierocles, Julian and others.

Further, this Saturninus gravely says to J. M. Roberts ("Antiquity Unveiled," page 240) "but if you were in India and would obtain from a Buddhist the 'real path of virtue' and have it translated," etc. This passage would raise a hearty laugh if it were not so deplorably injurious to the truthfulness of Spiritualism and to the intelligence of the age. Why—there is not a Buddhist to be found in India between the towering Himalayas of the north and the extremely remote Cape Comorin. There are no Buddhist temples in India, no Buddhist priests in India, nor Buddhist devotees in India, neither have there been for long weary centuries—all of which neither Saturninus, J. M. Roberts, nor Alfred James, knew.

And still again, while Edwin Johnson, the able Hudson Tuttle, and a few other Spiritualists stoutly contend that the Josephus, of Jesus' time, did not

exist, but was a make-up 16th century monk, given to the good things of the vintage, this spirit Saturninus said to Mr. Roberts, through Alfred James, that he once personally met the "great Jewish historian at Alexandria." How is this for spirit communication and the harmony of the harmonial philosophy? Of two contraries both cannot be true. Brethren, pull yourselves together.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

"PHILO'S" EXPLANATION.

1. My supposition that the communications were stenographically reported was based on statements in the book itself that they were taken from the lips of the medium. However, whether stenographically reported or taken by the ordinary method of reporting, as described by the Doctor, is of little importance.

2. My authority for the statement that Mr. Hill has travelled in the Orient, was based on an article regarding him in a daily paper on the Pacific Coast during his last visit here, which stated that he was "a wealthy Philadelphia manufacturer," and that he had taken his family to Europe every summer, and had on two or three occasions "visited the Orient, ransacking the libraries of antiquity." Further, in an interview with Mr. Hill at that time he told me personally of interviews with "prelates high in the Catholic Church," (held in Rome, if my memory is not at fault), and of having seen the natives of Egypt and Palestine and being familiar with their habits, gestures, etc. However, it may have been elsewhere that Mr. Hill saw this—at the Paris or Chicago Expositions, for instance. In his conversation with me Mr. Hill also said: "If I ever saw a case of genuine spirit control (and he has had a long and wide experience in Spiritualism) that was one"—(referring to Mr. James, who gave many of the communications in Mr. Hill's parlors).

Of course, some of the spirits who have given the communications in "Antiquity Unveiled," may have been deceivers, but the statements of many of them are corroborated in published literature.

A Slate-Writing Seance.

TO THE EDITOR:

On Sunday afternoon, Oct. 30, at Tuxedo Hall, Madison Ave. and 59th St., New York, a large audience greeted Mr. Fred P. Evans, who delivered a very interesting and instructive lecture on Material and Spiritual Science, Religion, etc., which was followed by demonstrations of independent slate-writing.

The experiments were conducted under the supervision of a committee of six ladies and gentlemen, all known to the audience.

The first experiment was to hand two clean slates to the committee for their inspection. Then the audience were requested to suggest four names, one of each of which was then written on the surfaces of the slates, with chalk, in large letters so that all could see them.

The slates were then placed together with a bit of pencil between them, and held in position with a rubber band. The committee held them high above their heads in full view of the audience. In about ten minutes the slates were opened by the committee at the request of the medium and found to contain 18 messages written over the names previously placed there in chalk.

The messages were finely written and appeared in ordinary slate pencil, also in six different brilliant colors.

The messages were signed in full by the names of the communicating spirits and were recognized by persons in the audience. Another pair of slates was then submitted to the committee. After being cleansed and held in full view of the audience, when opened were found to contain twenty messages, all recognized.

Six hundred and forty words were written on the slates during these experiments.

The simplicity of the affair commended itself to every one, and the audience manifested their appreciation by liberal applause. The hall was completely filled, notwithstanding the inclement weather.

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STELLA B.

Our readers are cautioned to be on their guard against one "Dr." Lloyd Cook, who at last accounts was operating in Des Moines, Iowa. He is a notorious crook, and should be repudiated by every honest Spiritualist in the United States. Look out for him everywhere, and warn your neighbors, lest they be taken in by this arrant impostor.—*Banner of Light*.

Schlatter, the divine healer, is still stopping at the Neil House and giving lectures at the Odd Fellows' Temple. Thirty-five people claim to have been healed thus far.—Columbus, O., *Dispatch*.

Dr. C. W. Hidden has just closed a successful temperance revival in Newburyport, Mass., his native city, speaking and singing for 14 consecutive nights. He was assisted in his work by the leading pastors of the city, and the hall was crowded night after night regardless of the state of the weather. The movement has culminated in Dr. Hidden's nomination for mayor of the city on a no-license platform, and the doctor is now engaged in a hot campaign. The election will be held Dec. 13.—*Exchange*.

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Local News Summary.

Edited by M. S. NORTON.

A Local "Borderland" Experience.—On Saturday, Nov. 26 a gentleman living in, or near Fresno, in this State, called upon Mrs. Jennie Robinson, at 37 Van Ness Ave., about 4 p. m., for a private sitting. During the interview, one of Mrs. Robinson's guides named "White Rose," told the gentleman that he intended taking the steamer for Stockton that night, but that he must not go. Pressed for a reason she would give none, but reiterated her warning not to go. He went to the wharf with the intention of taking passage on the "T. C. Walker," but the warning of "White Rose" rang in his ears and he turned back, and concluded to stay over Sunday in the city, and see what would come of it. The next morning he visited Mrs. Robinson, and in his hand he carried an extra paper giving an account of the blowing up of the vessel upon which he intended to sail, with the loss of many lives and many were injured.

All the fraud-hunters on earth could not convince this man that spirits do not communicate with mortals, or that their communications are valueless. We predict that "White Rose" will yet become famous, for, to use her own expression, she "doesn't do any lie talk." In this instance she probably saved a human life. The field of labor is broad, the harvest is ripe, but the honest, capable laborers are few.

Mrs. Lillie's Lecture.—"Our Genuine Spiritual Discoveries," was the theme upon which Mrs. Lillie discoursed last Sunday evening at Occidental Hall. The speaker pointed out numerous instances where the spirits have given facts in advance which have later been proclaimed as scientific discoveries. The spirits have ever been in advance of humanity, leading the way onward and upward. They walk with us daily, and influence our lives to an extent not realized by all, and not fully comprehended by any. The speaker maintained that eventually mind would control matter; and that in the new era which will come to the world—to desire is to possess. Mrs. Lillie made an eloquent appeal for the recognition of mediumship along scientific lines and in accordance with the operation of natural law. The closing thought, expressed in poetical language was suggested by someone in the audience—"Imagination—what is it?" This lecture was upon a scientific plane of thought, clear and distinct to the reflective mind. We will say again that those who miss these lectures are losing an opportunity for spiritual development which may never present itself again. "A word to the wise is sufficient."

Remember the Occult Book Store, 1429 Market St.

Dr. York's Lecture.—"Why I am not a Christian," was the topic upon which Dr. York discoursed last Sunday evening. He gave several good reasons why he is not a Christian, and many of the liberal-minded people in this city find in his utterances a public expression of their private opinions, which they have held for many years. We think that fearless champions of liberal thought, like Dr. York, should be encouraged. The thin-skinned Spiritualists who cannot stand criticism, should "tarry at Jerusalem until their beards grow." They are too good for this world and may find that they are too good for the next state of existence.

Mrs. Drew's Meeting has been removed from 997 to 909 Market St. Last Sunday evening a good audience assembled to listen to this worthy medium and her assistant, Dr. Coon. These are test meetings, and their object is to furnish an avenue through which the world of spirit can come into communication with the world material. Mrs. Drew is also president of the Castle Dancing Club. This Society gave a masquerade party last Saturday evening, which was largely attended, and was a most enjoyable affair throughout.

Universal Spiritual Association.—On last Sunday at 20 Eddy St., the subject for discussion was, "Are extremes ever justifiable?" The conclusion arrived at was that extremes are justifiable when they facilitate noble ends. The question for discussion next Sunday will be, "What constitutes noble sentiments?" Those residing in this city or vicinity who can visit this meeting and stay through the entire session, will be amply repaid for the expenditure of time and the exercise of patience.

Oakland.—The Sunday morning meeting of Mr. and Mrs. Lillie opened with a service of song, after which Mrs. Lillie read short selections of poetry from a very prettily arranged collection, entitled "Sweets," for sale at the RELIGIO-PHILOSOPHICAL JOURNAL office for ten cents. The poems are gems, and any one of them is worth the price of the booklet. The subject of the discourse was, "Encouraging Signs." Reference was made to some discouraging things in the movement of Spiritualism and in the efforts to systemize and get order out of the present chaotic conditions; but while this was going on, and some almost discouraged at the task, she had seen others outside, who were turning to it and acknowledging the power of its truths to silence opposition and skepticism; citing as instances of recent occurrence the Rev. B. Fay Mills and Dr. Richard Hodgson. The lecture was reported in full and may appear later. The people were urged to sustain the JOURNAL and other spiritual papers, and the announcement was made that all occult and spiritual books and papers can be obtained at the JOURNAL Book Store, 1429 Market St., San Francisco.

The Circle of Harmony last Sunday, at 1 p. m., in Occidental Hall, 305 Larkin St., was very interesting. After remarks by Mrs. Logan, Dr. Carpenter answered questions by several intelligent ladies present, and gave an address relating to the powers and capacities of the soul. Mrs. Cushman and others followed. All speakers and mediums are invited.

The Mission Lyceum is growing equal to our most sanguine expectations. There were 37 bright and happy children in attendance. Greater enthusiasm, earnestness and devotion to the work by the officers and leaders is manifested as they become more and more familiar with the Lyceum system of education. At a business meeting of the Association it was decided to hold our first Christmas entertainment on Dec. 28. As the Lyceum was originally designed to be the nursery of the religion of the future, I trust that all friends of progress in this city will co-operate with us in making this entertainment a grand success. Thanking the JOURNAL for its generous donation of papers and words of encouragement, I am, fraternally,
W. T. JONES, Conductor.

W. H. Bach, Lily Dale, N. Y., will issue a new booklet about Jan. 1, 1899, entitled "The Ten Commandments." Price 25 cents or five for \$1.00. Write him and say how many you will take.

Don't fail to see the Books on advanced thought, for sale at 1429 Market St.

Immortality, the new monthly published by J. C. F. Grumbine, will be clubbed with the JOURNAL, and both supplied for \$1.75 per year.

From San Jose, Cal.

Mrs. Dr. Dobson-Barker.

DEAR MADAM:—I send for another month's treatment of your wonderful medicine. I have taken it one month and I thank you a thousand times for the good it has done me. Yours truly,
MRS. FRANCIS HAMILTON.
Hunters, Wash.

Mrs. Dr. Dobson-Barker:
I met Justin Cook at Dallas, and he informed me he was very much pleased with your treatment. Respectfully,
CHAS. W. NEWMAN,
Editor *Dawning Light*.
San Antonio, Tex., Oct. 10, 1898.

Mrs. Dr. Dobson-Barker.

DEAR FRIEND:—Your letter of the 20th is at hand. Was glad to get it and surprised when I read its contents. You have described my feelings better than I could have done myself, and therefore I believe you understand how to treat me. I am anxious to begin your treatment as I believe you will do me good. May heaven bless you and your band of workers in my prayer. Yours truly,
MARY VAN SICKLE.
Dotsenville, Tenn., July 30, 1898.

Mrs. Dr. Dobson-Barker.

DEAR FRIEND:—I hardly know how to express my thanks to the good spirits and you for the relief I have found in one month's treatment. It has helped me more than anything I have ever taken. Your magnetized papers relieved me greatly of pains and aches that I have been suffering with so long. I am surprised at my improvement thus far. Yours truly,
MARY VAN SICKLE.
Dotsenville, Tenn., Oct. 31, 1898.

Mrs. Dr. Dobson-Barker.

DEAR FRIEND:—I have improved so much I would like another month's treatment. I am better in some respects than I have been for six years. Gratefully yours,
AVIS E. AULT.
153 S. Fourth St., Salina, Kans.
Oct. 20, 1898.

Man in Early Times—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style. During December we will mail these for 25 cents each.

Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address, plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal. 2213

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

Don't forget that a copy of "As it is to be," by Cora Linn Daniels, is one of the cheapest, yet most acceptable Holiday gifts one can make to a friend. Full of enlightenment, comfort, new thoughts, lovely promises,—written in exquisite English. Paper covers 50 cts. Cloth, \$1.00. For sale at this office.

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Mrs. T. Crofts, 200 Orr Avenue, Evansville, Indiana, has sent me some very fine messages and a Life Reading from a photograph, which are exceedingly gratifying to me on account of their correctness and great value to me individually. With pleasure we can fully recommend her to those who wish to get correct Life Readings.

PROF. HANS METTKE.
Demopolis, Ala.

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VOL. 35. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., THURSDAY, DECEMBER 15, 1898. 1429 Market-st. Between 10 & 11th-Sts. No. 28.

THE BORDERLAND.

Saved by a Presentiment.

In the JOURNAL dated Dec. 1, we noted the fact that Miss Maud Miller, daughter of Joaquin Miller was prevented by her spirit friends from remaining in the Baldwin Hotel on the night of its destruction by fire. She gave the following account of her experience to a reporter:

"I did everything possible, to get into dream-land, but I stayed right here. I counted sheep, said the multiplication table and thought of all the tiresome things I could call to mind. I even recited my stage parts and went through quite a long rehearsal, but for all that remained wide awake.

"Well, I grew more and more sleepless and nervous and concluded to get up. Something seemed to be in the air and I positively got afraid to stay there any longer. I dressed myself, wrapped up and left the room. In the hall I fortunately met an acquaintance and persuaded him to escort me down to the residence of Mrs. St. Mary, at the corner of Sixth and Folsom streets. There I passed the night and only knew of the dreadful burning of the Baldwin when I awoke this morning. My room in the hotel was situated far from the staircase and I tremble when I think what would have been my experience had I remained there. As it is, I have lost everything I had except the clothing I stand in. I am not generally nervous, and I am not at all superstitious, but I shall always feel that something strange impelled me to leave the Baldwin that night."

At 11 o'clock in the forenoon the people assembled at their regular rehearsal for the theater and waited in suspense for Miss Miller's appearance or definite news of her fate. Promptly she came and the story of her lucky spell of nervousness was told.

Dead Girl Raised.

The following is from a special dispatch to the San Francisco Examiner:

There is tremendous excitement among the Tauranga natives, who live near Auckland, New Zealand, owing to the reported resurrection of a Maori girl named Marata, by Te Ehan, the Maori King's tohunga, or priest. She had been one of the belles of the village, but somehow became subject to fits of melancholy and died.

When Ehan arrived at the scene of the death he found the "tangi" or native wake proceeding over the body, and told the mourners to cease crying, as Marata would be returned to them. The girl's friends stood around in a circle. Ehan then placed his hand over the dead girl's forehead and, performing an incantation, told her to rise, which she did, to the utter astonishment of all present.

The Maoris were frantic with joy and are showering presents on Ehan.

Marata at last accounts was quite well and walking about. She said she had been to Te Rangi (the Heavens). Since her recovery the evil spirit has apparently left her, as she is not subject to the fits of melancholy that formerly marked her life.

Slate-Writing Phenomena.

I recently attended a meeting where Bishop Garrison's fraudulent methods were exhibited, and was much astonished to find that the evidences we have been thinking we had of spirit communication through the most remarkable mediums of the time, in slate-writing, platform tests, etc., had turned out to be fraudulent, but I was much more astonished to witness the character of the evidence Mr. Garrison uses to expose those frauds.

In slate-writing it was simply astounding to think that a man should import himself from the East to bring before an intelligent audience in San Francisco that has had years to investigate the slate-writing phenomena by every conceivable method, under strictly test conditions, such evidence as Mr. Garrison gave to prove that all these phenomenal manifestations were fraudulent.

He says that the slate-writing through Fred Evans consisted in having a false bottom to his



MISS MAUD MILLER,
Daughter of Joaquin Miller.

slate, on which were prepared beforehand, the messages which he had received purporting to be by spirit power. Mr. Garrison must be very simple, besides being blind, to think that his audience would swallow any such evidence when there were many of his hearers who had slates in their possession that they had taken to the medium covered with writing that came under strictly test conditions, if we have intelligence enough to know what test conditions are. I had either to pity his ignorance or condemn his duplicity, when I saw the methods he took to enlighten us on such a live subject as slate-writing.

I don't propose to defend Fred Evans, Mrs. Whitney, Dr. Stansbury or the Brockways (all Pacific Coast mediums) in any fraudulent acts. If while in possession of such undoubted mediumistic powers as these have been demonstrated to have, they have been guilty of supplementing their gifts by fraudulent practices, let them suffer the consequences of their most consummate folly and wickedness.

I have had unusual privileges for investigating slate-writing with the three mediums named and have made my own conditions in each case. Of some 20 slates covered with

writing from these mediums I will give your readers only one example from each of them.

When Dr. Stansbury was in Stockton, nine or ten years ago, on his way East, I took a pair of large slates that I had bought, hinged them together, put my name, date, and some private marks on them, written with the sharp point of a file. We sat in his room at the Commercial Hotel. I had made holes through the frames of the slates, cleaned them off and put on a complicated Yale padlock; locked the slates and hung them on the gasburners, over the table at which we sat. Dr. Stansbury did not touch the slates at all. They hung there about five or ten minutes; and on taking them down they were covered with messages from spirit friends, and 25 names of Stockton people in spirit-life.

A year or two later I attended a camp-meeting at Oakland. While there I went over to San Francisco to have a sitting with Fred Evans, taking the same slates I had used at Dr. Stansbury's, with the writing still on one side of them. I said to Fred, "Now if your guides can't write as well on those slates locked, I will not lock them, but I prefer to leave the writing from Stansbury on the other side, while I fold them back to leave one side free to write on." My wife had recently died and I was anxious for a message from her. In a few moments he said, "They say lock them, and if there is any special one you want to hear from, you might put the name on a pellet between the slates." I did so, and by his direction laid the slates on the floor, four feet from where we sat. He told me when to take them up but he did not touch them at all. On unlocking them I found one of the slates covered with messages from two very near and dear friends, and the other slate with a long message from my late wife.

I then took two slates at random from a pile on his table and asked him to have the names of my family friends written on them without my writing any names. He directed me to clean the slates off and place them on the floor on my side of the table and put my feet on them, which I did. On taking them up, eight or ten names of my family friends were written on them, and across the end of those names was the name of a dear friend of my daughter. This friend had recently passed over, and the medium had no possible way of knowing of her or that she was my daughter's friend. The medium did not touch the slates at all and these sittings were in broad daylight.

When the Brockways were here they invited me to come and test their slate-writing and report the result. I took these same slates to them, cleaned off one side and locked them, putting no names inside. There was written a message from my old family physician, Dr. Grant, on one slate, saying "Continue to investigate; we can come." On the other side was written, so that I had to take a mirror to read it, "We write on these slates to let you know we can write on locked slates as well.—Medium's Guide."

At this sitting I took two other slates, cleaned them, and sealed them together with sealing wax. On opening them one slate was covered with a very encouraging message from my brother, Elliot Bowdoin, referring to peculiar conditions with me at that time, and business that no one knew anything about.

Now do you wonder that I am surprised to hear a fraud-hunter inform me that the way slate-writing is done is by having a false bottom to the slates? Perhaps Mr. Garrison has lived in an atmosphere of fraud so much that he thinks all are frauds; if so, he a fit person to

enlighten the people on this Coast in regard to psychic matters? Is Mrs. Schlesinger wise to form an alliance with a person so poorly equipped for the work she proposes to do—to purify Spiritualism?

In another letter I will refer to an extract from an article of mine (L. M. B.) in the *Liberator*, taken from the *Carrier Dove*, and will give you the other side of the picture, and something of Mrs. Whitney's platform tests.

Stockton, Cal. L. M. BOWDOIN.

Mode of Descent.

Regarding as I do the Theosophical concepts of re-embodiment as the expressions of the religious, creedal, portion of that cult, I have a word or two to say upon the article by your correspondent in your issue of Nov. 24, by Grace L. Parkhurst, "Mode of Descent of the Life Ego and its Ascent." If the universe is illimitable then each point therein is its center, corollary, there can be no ascent or descent predicated, nor can there be any return to the "God that gave it."

"All life" is everywhere, therefore, man will stay where he is and function there forever; as there can be no better place than another, each human ego now functions in as good a place as can be—"Central source" as I see it, that is San Francisco for you and Lima, O., for me. "Infinite soul reality" the finite cannot posit the modes of the absolute, and I am content to keep on expressing the "one substance" right where I am.

I take it that the "angelic ministrants" who teach reincarnation include the departed relics of the originals of those pictures that you published not long since of Hindus in all attitudes of sacrificial penance, who now exist as obsessions of their own sub-consciousness.

Lima, O. W. W. HAWKINS.

The Theory of Obsession.

In Webster's Unabridged, edition of 1888, which I think was the last before the International came out; after defining the word *obsession*, he terms it an obsolete word; yet, for several years past I have noticed the word in common use in spiritual and psychical periodicals. As I understand it, the generally-accepted idea seems to be that certain evil or malevolently-inclined spirits, by some psychical process not clearly understood, obtain and maintain a certain control over certain persons, causing said persons more or less discomfort, and often influencing them to undesirable and even criminal acts.

With this seems to go the theory of "earth-bound spirits," and in this Theosophy and Spiritualism have a certain common ground in acknowledging that the spirit (or something at least that comprised a part of the personality of the living individual) at the death of the individual may, under certain conditions, as a sequel to the life-long acts of the individual, be held to their lower material plane by an attraction which is too great for the said spirit to resist or overcome.

And there is no reasonable doubt but that their theory approximately approaches a truth, which, when it shall be understood, will enable us to largely explain much or all of the so-called spiritual phenomena on the material plane.

As to this one thing (among so many uncertain ones) it seems absolutely certain that the earth-bound spirits (if such entities really exist) are weak and imperfect, being either unevolved and undeveloped or else degenerate and degraded. But the generally-accepted theory would only allow the latter hypothesis, for an unevolved spirit or entity could hardly be malevolent to a highly evolved degree; nor would we suppose such spirit or entity to be sufficiently potent to affect the average human being on this plane for either good or evil. Then when we consider that if the theory of obsession be accepted at all we must necessarily include the phenomena of moods and impulses that relate to strong minds and well-balanced intellects as well as to the weak and morbid; and this is tacitly acknowledging a certain potency possessed by these obsessing spirits or entities that is quite equivalent to that possessed by the good old orthodox devil of our Puritan forefathers; we see that this theory would be little less than a *polly-devilism* or *pollytheism* of devils.

But let us look at it in another light. If there

are certain spirits, unevolved or degenerate, and thus because of their weakness or incompleteness bound to this crude material plane, is it not far more probable that certain evil-inclined persons could and would gain an influence over them rather than that they should gain an influence over said persons?

Is it not possible and even probable that the exercise of an extreme passion, as anger, hatred, envy, ambition, greed or animal passion on the part of an individual mortal being might have a tendency to impregnate any spirit that was in any way attracted or attached to him, with the same passion? And as he was strong and the spirit weak, would he not obsess the spirit rather than the spirit obsess him? Then in the course of human events, when he had expended his forces on his passion, much of which force might be transferred and absorbed by the spirit, he would become weak and the spirit become strong and thus become the controlling force of the man. And the spirit would gradually give back the absorbed force to the man, (or else how can a man go beyond all bounds in the violation of every known law of health and nature?) and finally the force all being re-absorbed and expanded the body dies, would not his spirit degenerate and, earth-bound, be just the easiest victim of obsession by some evil person to whom he would most naturally be attracted by their common evil qualities?

I am satisfied of this much, that if men and women would lead pure, noble and unselfish lives, there could be no obsessed or obsessing spirits, and the word would become obsolete indeed.

East Pembroke, N. H.

CARL BURELL.

Gentleman, Buddhist, Christian.

It seems to be the impression among certain persons that the most elevating and ennobling teachings, or commandments, originated with Christ. The Nazarene was not an abstainer, neither was he, as far as is known, opposed to taking life—he was a flesh-eater. In these days a person whose example is held as in line with the highest conception of manhood, does not use intoxicants as a beverage, and is also in most instances opposed to a flesh diet. Thus the gentleman of to-day is an abstainer from intoxicants and flesh-eating—is in accord with the Buddhist religion, and consequently is of a higher type of gentleman than the Christian.

It is well known by those who are informed of the Buddhist faith that their commandments cover the same field as the Christians', with the addition of the prohibition of intoxicants. When it is considered what a terrible waste is caused by the use of intoxicants—wrecking morally and materially—it is strange that the Nazarene did not prohibit the use of them. The founders of other religions forbade their use; Buddha lived about 700 years before Christ, and the ethical code of Egypt, even antedating Buddha, is also hostile to strong drink.

QUAKER.

The Conflict of Opinions.

As an optimist I must regard all the "little unpleasantnesses" as legitimate factors in the processes of evolution, and each individual factor as essential to the totality of issues and divine ultimates. In all transitional struggles personal prejudice is at white heat. Animosity is the kindling to the fires that burn the way to freedom, justice and truth. Differences of opinion are magnified and intensified by the personal strife and bitterness that are aroused by the conflict. People see through colored glasses, and evolve "a cloud of witnesses" in their psychic aura that obscures much and colors all they look at through the spiritual cloud.

A fraud detected and exposed, leads to further implications, and each additional discovery of imposture tends to the development of a morbid suspicion, which often spreads like a contagion, until many who at first only saw a special rogue, class all alike as frauds, and lose all faith in spiritual revelations through mediums. This soon becomes a *disease* that induces moral strabismus, and like victims of certain narcotics, they become totally unreliable in anything they declare. There is danger along these lines. But a rational integrity of purpose, that will not cover or defend fraud when it is clearly proven, nor unjustly accuse, or seek to criminate

any persons upon incomplete evidence, but rather hopes the accused may be able to vindicate their innocence, if maintained with fidelity and consistency, is likely to find the true and eliminate the false, without much friction of personal feeling.

"The way of the transgressor is hard," but the penalty is often tardy. For a time deception wins, and has advantage over honesty; but when the harvest ripens the situation is reversed. "Offenses must needs come, but woe unto him by whom they come." I have seen much in mediumship (or supposed mediumship) that bore strong marks of deception, some that I *knew* was deception (though it did not deceive me), and a liberal per cent that I *knew* was genuine. I have heard many loose and reckless statements as to the character of phenomena which I had witnessed, and which to many would appear wilful misrepresentation. But I do not think it was generally intended, but simply the habit of exaggeration, and of telling things in a slipshod way. In fact the credulity and careless habits of many investigators (?) have been a fertile source for the cultivation and practice of fraud.

LYMAN C. HOWE.

Independent State-Writing.

In the JOURNAL of Dec. 8, I noticed an article referring to Mrs. M. Francis' mediumship, and I would very much like to endorse her as a genuine medium, though I am not personally acquainted with her.

Two years ago I was very ill, and when people came to me for sittings I sent quite a number to different mediums and also to Mrs. Francis. Many returned to thank me for sending them to her, and all were pleased and perfectly satisfied.

Eight years ago, while I was residing at 617½ Post street, Mrs. Wermouth was assisting me in holding circles by giving tests while I gave automatic writing. At one of these circles while Mrs. Wermouth's guide, Rosie, was giving tests, my hand commenced to write. After the influence had passed, I stepped into the hall and saw that the message was for a doctor. I stepped into the parlor and asked if there was a doctor present, and a gentleman answered, "Yes, I am a doctor." I gave him the message, which he immediately acknowledged, and said the test was indeed convincing and from that time he would be a Spiritualist. His name is Dr. Fred D. Smith. He then asked for permission to relate an experience with Mrs. Francis, as follows:

"Two weeks ago I called on Mrs. Francis. She gave me a message signed Carrie, but I said I could not recall any one by that name. Immediately another message came that I would in a few weeks meet a dark-haired lady, a writing medium, who would give the full name, as the conditions were not favorable then." So you can understand his surprise when as I sat in the dark, a message of four pages came from that spirit, signed in full, it being the spirit of his old sweetheart. The reason he did not recognize it was because he thought the lady was still living. He wrote to England and found that she had recently passed out.

I know we have many frauds, and I am glad if you can ferret them out. But let us stand by that which we know to be genuine.

I also wish to state that I have sent a number of people to Fred Evans and all were more than delighted.

I do not wish the public or mediums to think I have written this as an advertisement. I do not need that.

I was very much pleased with Dr. Muehlenbruch's article. All mediums should take a lesson from it. If all would work in harmony, both lecturers and test mediums, we would have no cause for fraud-hunting. MME. E. YOUNG.

Life and its Lessons.

In the great area of space which surrounds earth's planet, dwell the great multitude called spirits; and it is impossible to impart through the poverty of earth language, but a faint conception of its beauty and grandeur, its great possibilities for advancement and progression, to the children of earth, who have struggled through life with such varied success, and in many instances utter failure.

In passing to this higher existence earth's

lessons are not lost, and the more severe they have been, the more readily do they advance the spiritual life and unfold its pages, so that it may be made easier for those near and dear to us, on the earth plane, to profit by our *losses and unlearned lessons*. In due time all that which seems unfathomable now to earth's children will be as an open book; that all who will may read and in a great measure be able to correct many of the failures which strew the sands of life with the wrecks of our hopes and ambitions.

We would counsel those of faint heart and wavering faith, to look forward to the future unfoldment of the spirit. Be not cast down and allow yourselves to throw a shadow o'er the life of a struggling brother. Strive to lift him up, that he may see the glory of a future existence, and help him to prepare to receive, more readily, that future education which awaits the unfoldment of our future being, as surely as the blue mists of the evening follow the sunset and close of earth's work.—Automatic writing through the mediumship of LENA YORK-BLOOMFIELD.

What we are Here for.

"Why not show up the frauds who pose as mediums?" asks an investigator.

Because we are here to show up the genuine that occurs through mediumship and teach the philosophy that results therefrom.

A church paper does not fill its pages with the doings of the frauds in its ranks, but with the good found therein. It leaves the former to the secular papers—our morning dailies who live on that kind of mental pabulum. We do the same. But because these do not report quite as much fraud among Spiritualistic pretenders as among Christian pretenders we suppose is due to the reason that the latter furnishes the larger percentage—perhaps a small matter of a thousand crimes to one in our favor.

We do not envy them this priority by any means, though, like ourselves, they perhaps disavow such as of their kind—saying a Christian is one who follows Christ, as we would say a Spiritualist is one who obeys the law of God and humanity, both meaning one and the same thing in principle.

The tree is known by its fruits—not by its barnacles or decayed limbs.

The foregoing is from the *Light of Truth*. By the same rule I should say; a paper which is run by self confessed frauds, solely devoted to hunting frauds, and supported by fraud schools, is not a Spiritualist paper!

Certainly, the vilest sinner should be given a chance of rehabilitation in the confidence of honest people, but not until he repents and abandons his sins. The treacherous betrayal of a brother or sister "fraud" is no sign of repentance.

J. MARION GALE.

Spain and Spirit Isabella.

The following is from the spirit of Isabella, Queen of Spain, written through Mrs. Bullard:

I come very quickly when the time arrives that I can indite a few words. I have much to keep me busy in the world of spirit, but that does not deter me from visiting earth scenes, when I can be of any benefit to humanity.

I would like to see greater results from the labor that I, as a spirit, am endeavoring to accomplish. But that does not prevent or hinder me from persevering, for it is only through constant effort in behalf of earth's children will great good be accomplished.

I am greatly interested in my poor and impoverished country on account not only of its late war, but also of the low standard of its morals and religion. True, the people are not wholly to blame for the unfortunate condition to which they have been reduced—but much is due to those persons in high places who care not for the degradation of a people, provided they themselves are possessed of those animal comforts which are too often satisfying to the minds of most men.

Priests and priestcraft have left their demoralizing influence upon the people, and only time and the persistent efforts of the wise and good, will ever bring them to a realizing sense of their degradation, and be the means of opening their eyes so that they may in part behold the error of their ways with a desire for greater improvement—because of the pitiable condition to which they have been subjected for so long a period.

America, the land of freedom, the hope and promise of the world. How the angels and all

the wise gone on before love to shout her praise—not only because the downtrodden of every country can find a home within her borders, but also have the privilege to work out for themselves the greatest of problems—that is, endeavor to become men and women and not remain as mere vassals of a hierarchy that is endeavoring to keep the poor still poorer, and the ignorant still more so, in order that they may dress in scarlet and wear fine raiment at the expense of a less fortunate class for whom they have neither sympathy nor respect.

Do we appreciate freedom as we ought? Do we sense in the spirit and with the reverence of feeling as we should, what a blessed thing it is to be free in both mind and body? Methinks if all did, they would be quite willing to bestir themselves, and be anxious to labor that the downtrodden and the weak ones of earth may be assisted to rise.

What if they be not of your own blood? Is that any reason why you should hesitate to lend assistance to their cries and needs? Are we not all the family of the eternal and Omnipotent Father? Though seas divide nations his love is boundless; his strength almighty. He would have all happy, and earnestly desires that all do their particular part in this world of action. And that is to labor that some one not so blest as oneself be aided in such a manner, to achieve and possess that which is so desirable to obtain, knowledge, mental and physical freedom.

ISABELLA.

Spiritualism is Spreading.

A Baptist minister said to me that his texts are given him by his brother who passed away long ago, who studied for the ministry, and even the gestures are given him that way; yet he would not say that he was a Spiritualist.

A Baptist minister's wife who lost a child some six years of age, and when she was mourning its loss, it seemed the child was near her and said, "Here I am mama," yet she would not be called a Spiritualist.

Another lady lost a niece, and as she was moving her furniture preparatory to the funeral she heard the niece whisper, "Do not take so much trouble, Auntie." The Aunt spoke aloud, "No trouble at all, Bertie;" yet she was not a Spiritualist—not all the world could make her believe that.

Another unbeliever, a widow, heard her husband say, "fasten your door, Sally." She obeyed. In a few minutes a tramp tried to gain admittance, and was furious as he could not.

I have received the *Liberator* and wondered why the address was the same as my RELIGIO-PHILOSOPHICAL JOURNAL, as that is an old address, and I have no other mail come that way. I reasoned thus: "It must have been taken from the RELIGIO-PHILOSOPHICAL JOURNAL office, and why? The sheet itself told the story—for harm. Fraud is being crowded into Spiritualism, but that only proves that there is truth in it. Who ever heard of anything good but there was an imitation?"

The *Liberator* is doing harm in our vicinity. Opposers grasp it like a drowning man catching at a straw—too glad to read its pages. It is hurting the true Cause. I admire the stand you take, Mr. Editor, to sift chaff from the wheat; to condemn until you have positive proof is cruel; and to take privately from an office a list of names to injure the proprietor, in my mind tinctures the whole affair with malice.

Taunton, Mass. FANNY M. LEONARD.

The National Lyceum.

This organization was effected at Washington, D. C., October 21st, last, with J. B. Hatch, Jr., of Boston, Mass., as Conductor, and Mrs. Mattie E. Hull, of Buffalo, N. Y., as Secretary, also a full corps of officers.

As a long-time worker in the Lyceum and one of the N. S. L. A. Trustees, I feel that the time has come for me to be publicly aggressive and active. It is easy to start a Lyceum *anywhere*. If one adult and one child can meet in a hall or parlor, it is a nucleus—and more will be attracted soon. It is a great error to wait to be instructed.

The N. S. L. A. (National Spiritualists' Lyceum Association) will in good time send out an organizer, and afford many helps in lessons, books, music, paraphernalia, etc.

It can be made to be a very practical helper. The possible good of the N. S. L. A. cannot be foretold; and we presume that most every Spir-

itualist who endorses organization will admit of all argument we might make.

The first need is to secure all local Lyceums as auxiliaries. A beautiful charter is being prepared, and the Constitution and By-Laws will soon be in print.

Charters are only \$2.00 per Lyceum, and \$2.00 annually for dues. Individual certificates are issued to adults for 50 cents, and to children for 25 cents. These are legitimate means to raise revenue, and will be applied to the public work. (No salaries are paid officers). Let us co-operate. Apply soon as possible for charters or certificates. Each Lyceum will be entitled to delegates at the N. S. L. A. convention to be held in Chicago, October, 1899. We earnestly solicit and cheerfully greet the Western Lyceums, and trust to see them all join us in the good work.

Rochester, N. Y.

G. W. KATES.

SECOND-HAND BOOKS.

[One copy only of each of these Books is for sale at this office. An early application is therefore necessary. If wanted by mail, add 20 per cent for postage.]

PAMPHLETS.

Authority of the Bible—B. F. Underwood. 5 cents.
Beyond—Henry Seward Hubbard. 25 cents.
Bible in our Public Schools—R. B. Westbrook. 10c
Blasphemy—Thomas R. Hazard. 50 cents.
Dan, the Tramp—Laura Hunsaker Abbott. 25 cts.
Discovery of the Northwest—Rufus Blanchard. 50c
Discussion on Modern Spiritualism—Fish & Dunn. 25c
Drama of the 19th Century—Voltaireine de Cleve. 10c
Eternal Hope—Canon Farrar. 25 cents.
Evidences of the Human Spirit—Hindu—Randit. 25c
Five Great Duties of the Aryans—Hindu. 25 cents.
Foote's Hand-book of Health—Hints and Recipes. 25c
Heart and Hand. Libretto—Chas. Lecocq. 10 cents.
House Beautiful—W. C. Gannett. 10 cents.
Hull's letters to Miles Grant on Spiritualism. 25 cents
Human Progress and Spiritual Attainment—10 cents.
Hymns for Theists. 10 cents.
Immortality—J. J. Morse. 25 cts.
Inspirational Hymns and Songs of Progress. 20 cents.
Ismael—Mrs. E. D. E. N. Southworth. 40 cents.
Liberty and Life—Discourses by E. P. Powell. 25 cts.
Man from Mars—Thomas Blot. 25 cents.
Marriage and Divorce—M. S. Robinson. 25 cents.
Mental Therapeutics—W. J. Colville. 50 cents.
Metaphysical Queries—Miss S. C. Clark. 15 cents.
Mutual Criticism—Socialism. 25 cents.
National Ownership of Railways—C. H. Vail. 15 cents
People's Hand-book—12 complete novels, Outdoor Game
Minstrel Show, Comic Recitations. 10 cents each.
Prendergast's German Teacher. 25 cents.
Primer of Political Economy—J. W. Bencovich. 25 cts
Rhymes of the Rockies. 25 cents.
Silo and Silage—A. J. Cook. 25 cents.
Spiritual Evidences—Frank Sweet. 25 cents.
Stephen Girard's Will. 10 cents.
Stepping-Stones to Health—W. J. Colville. 25 cents.
Surest way of doing Good—Rev. J. F. Sunderland. 10c
Truth—Mrs. Helen C. Bushyhead. 10 cents.
Theosophical Society—Report Proceedings, 1888. 10c
Unauthorized History of Columbus—McDougall. 15c
Wages of Sin—Lucas Malet. 40 cents.
What Christmas says to New Year—Townsend. 25 cts

BOUND VOLUMES.

American Business Man's Form-Book—D. W. Beadle. 50c
Appleton's Journal—1870-71. \$1.
Arithmetical Dictionary—Young. 75 cts.
Bible Dictionary, with engravings, maps & tables. 75c
Bible—Whence and What. \$1.
Bible Words for Daily Use. 25 cts.
Boston turned inside out—Rev. Henry Morgan. 75c.
Danger—Wounded in house of friends—T. S. Arthur. \$1.
Debate on State of the Dead—Connelly & Field. 50c.
Dr. Chase's Recipe Book. \$1.00.
Great Industries of the United States. \$2.
Hand-book of Hygiene. 75 cts.
Harper's Magazine—1870-71. \$1.00.
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Johnny Ludlow. 50 cts.
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New World Compared with the Old—Townsend. \$1.
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THE LATEST NEW BOOKS.

Africa—The Stanley-Livingston Expedition. \$1.
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Indian Palmistry—Mrs. J. B. Dale. 50 cts
Isis very much Unveiled—Edmund Garrett. 50 cts
Looking Backward—Edward Bellamy. \$1.
Next World Interviewed—Horn. 75 cts
Science of Spirit Return—Dawbarn. 10 cts
Seven Creative Principles—H. E. Butler. \$1.50.
Sivārtha Book of Palmistry—Dr. Sivārtha. 35 cts
Spiritual Guide—Dr. Michael DeMolinos. 75 cts

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THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., DECEMBER 15, 1898.

The Board of Directors of the California State Spiritualists' Association having declared all its endorsements of mediums null and void at the end of 1898, it cannot be held responsible for any one until it issues new certificates. This ends all controversy between the Board and the "fraud-hunters." New matter only can now be considered. This affair was much like a tornado and now, being past, the JOURNAL will resume its usual course, and again give plenty of good spiritual food to its many readers.

A friend suggests that an effort be made, by circulating the JOURNAL, to create an interest in propaganda work. We supply the JOURNAL three months for 25 cents, and there are many who could send at least four copies to friends, as missionaries. We have already some started, and if this item is marked with blue, the one receiving it is informed that it is paid for three months by a friend, with the hope that at the end of that time the recipient will renew for a year, or at least three or six months. If not, it will then stop, without further notice.

The California Lunacy Commission has on file papers which show that within the past few days there have been four commitments from Southern California, in each case the cause of insanity is given as religion and each of the patients is known to have been a disciple of an alleged "healer," who is known by her followers as "Mammy" Williams. This aged colored woman claims to be the wife of Christ, and has created a great deal of excitement among the negroes in the southern part of California. It is reported that one of her disciples starved himself to death. Religious fanaticism has driven many to insanity, in all ages of the world.

G. W. Kates, Rochester, N. Y., writes: "Greetings, Brother Newman. Accept my sincere compliments for your earnest defense of mediums. There is too much crying fraud."

Paul Tyner and Horatio Dresser are now editors of the *Arena*. Their periodicals, the *Temple* and the *Journal of Practical Metaphysics*, are consolidated with the *Arena*. We wish the new *Arena* and the new management all possible success.

We hear a great deal said about the Children's Lyceum, and the need of more work is frequently urged. But that work is not accomplished. The Lyceum cause has lacked public workers to lead those who are repeatedly asking for instruction and help.

The Mediums of Philadelphia.

The mediums of Philadelphia, Pa., who were arrested in September, 1895, for fortune telling, were acquitted on Nov. 23, 1898. These cases created considerable interest all over the country, and though long delayed, all will be pleased to learn the outcome. President T. M. Locke gives the following, in the *Banner*, on the novel and ingenious argument of Mrs. Carrie B. Kilgore, who appeared for the mediums:

In the brief she presented to the court she contended that the indictments were illegal because clairvoyance is a natural power, governed by natural law, and is an established fact in science; hence there can be no pretense of foretelling future events by clairvoyance and the indictment presented a case of *reductio ad absurdum*. Also the defendants being possessed of the faculty of clairvoyance, it is their duty as accredited ministers of the religion of Spiritualism, to use their powers, and it is the right of the religious associations that their accredited ministers whom they have ordained shall be permitted to use their clairvoyance; and that it is their right to make use of the same for their own support, and for the acquirement of property and reputation.

Judge Gordon said that, in view of the question being a new and novel one, he would not like to decide it, and suggested that it ought to be taken to the Supreme Court, as much depended on which way it was decided. And for another very good reason—that the Supreme Court only had the right to set aside an act of the Legislature. Mrs. Kilgore, after mature deliberation and consultation with Mr. B. B. Hill and myself, concluded that she would put the mediums on trial. Wednesday, Nov. 23, the cases were called, with President Judge Finletter on the bench. The commonwealth produced but one witness, a man by the name of Weaver, and agreed to submit one case, which Mrs. Kilgore consented to do, as this man Weaver had bought all the charges against the mediums.

On cross-examination, Mrs. Kilgore brought out the fact that the witness was under indictment for larceny to be tried at the present term of court. The learned judge asked the district attorney if that was all the testimony the commonwealth had to produce to convict the defendants, and was told it was. He then instructed the jury to bring in a verdict of not guilty.

He Dreamed of Sousa.

A special telegram to the *Columbus Dispatch*, from Indianapolis, on Nov. 29, says that "John Philip Sousa, the famous composer and band leader, is ill at Hotel Bates, the result of a severe cold contracted while playing in Wisconsin. The physician in attendance says it will be several days before Mr. Sousa can resume his travels with the band."

The Band was to appear at Chillicothe, Mo., at the Masonic Opera House, but Sousa was not with the Band.

Manager Robinson declares that he had a premonition of what was going to happen three nights before. He dreamed that Sousa was not with his band and he determined at that time that if this should prove to be the case he would call the concert off. The result was that a free concert was given, and the money returned to each having tickets, so that there might be no dissatisfaction.

The Marquis of Salisbury, speaking as President of the British Association in 1894, said that, in a scientific point of view, "we live in a small, bright oasis of knowledge, surrounded on all sides by a vast, unexplored region of impenetrable mystery. From age to age the strenuous labor of successive generations wins a small strip from the desert, and pushes forward the boundary of knowledge." In spiritual truth, we may add, there likewise is a GREAT BEYOND, an invisible world at our doors, but into which we are only admitted step by step, and sometimes very slowly. The moral is, "Follow on to know," if you wish to know.—*Two Worlds*.

A Salvation Prize-Fight.

One of the most unique and astonishing things in the world, occurred last week in San Francisco, at the Salvation Army headquarters. This is a notice which the daily papers contained about it:

The power of darkness and the power of light, represented, respectively, by Privates Sawyer and Lindon of the Salvation Army, will meet in a ten-round go in the Army's barracks on upper Market street next Thursday at 8. p. m. Speaking of the event Major Winchell, the Salvation matchmaker and referee, said:

"The object of the mill is to illustrate the constant warfare that is being waged between God and the devil for possession of the souls of men. It will be no fake fight, but on the square, although, if it were permissible to bet on the outcome, it would be safest to stake your money on the power of light. There wouldn't be much of an object lesson in a victory for the other side."

Power of Darkness Sawyer and Power of Light Lindon, both of whom are in the heavy-weight class, are already in active training for the mill, and are rapidly familiarizing themselves with the virtues of uppercuts, jabs in the wind and left hooks on the jaw as factors in the struggles for a knockout and victory.

The gate receipts will be devoted to the liquidation of the Army's expenses. The purse, of course, will be the glory of the cause.

There seems to be a misunderstanding, with many persons, about what is evidence—and what is not. "*Ex parte* affidavit testimony is not evidence," says a legal correspondent, until it is submitted to a court of inquiry and is passed upon in the presence of both parties at issue, with the privilege of cross-examination and rebuttal." A large mass of testimony was brought to the attention of the State Board in the case of mediums charged with fraud—but it was not evidence! It could not be, until thoroughly canvassed by the Board, in the presence of both parties interested.

Fair play is a jewel that must not be lost sight of in the interest of anyone. The law of evidence, as laid down for the government of courts of law, is the only thing to determine such. That is the only way to adjust any difficulty satisfactorily.

If that method is impartially observed, the result must be satisfactory to all just minds. The misconception on this subject in the minds of some good people, is the cause of many unjust conclusions. "Let justice be done, though the heavens fall."

Mr. E. W. Wallis, the English trance speaker, recently lectured before a large audience in New York, and rightly claimed that humanity needed freedom, mentally, morally and spiritually, says an exchange. In the hour of trial and bereavement man needed knowledge and comfort, which Spiritualism supplied, by proving the continued existence of the departed. The great mass of toilers need equality of opportunity. Spiritualism, when rightly understood, supplied these needs by demonstrating that none can evade or escape the consequences of their deeds; that in the life after death each one goes to his own place and is happy or miserable as the inevitable result of the life lived on earth. That the way out from the miseries of this world is the path of personal purity and righteousness. What the world needs most, is men and women of integrity and cultivated intelligence. "Be thyself" is the call of the angels. The address was a rich treat, eloquent and sympathetic. It won the closest attention and approval, especially when the speaker claimed that another Nazarene is needed who would expose the hypocrites and overturn the tables of the money-changers. He claimed that Spiritualism is the science of the spirit in all its manifestations.



The Editor is not responsible for the opinions of correspondents.

The Harmonies of Life.

TO THE EDITOR:

I attended the Circle of Harmony for the first time on Dec. 4, and it was pleasant to mingle with the few that were searchers for good as well as myself. Mrs. Logan is a beautiful woman, inspiring and helpful. I felt that I wanted to make her strong in health to be kept long among us, for the young need such as she. It was a pleasure to meet Dr. Carpenter. I knew at a glance that he was occult, and a traveler to planets, and no one can guess the good I felt to be able to meet and speak with some one that knew these things—that sees into space (as most would call it).

Some time ago I wrote to you from my own home that spirits were all good, and strange to say he gave us in the circle almost the same words.

San Francisco, Cal. AGNES WHITE.

An Injury to the Cause.

TO THE EDITOR:

I have received several copies of the *Liberator*, but never had the patience to read one all through. It has done and is doing much harm to our cause. The ostensible object of the so-called *Liberator* is to oppose fraud and fraudulent mediums and so improve Spiritualism; but if they really have such a motive it is only secondary. It is quite apparent that their leading object is to injure the characters of certain persons whom they dislike, discourage mediums and upset the State Association, because they did not get control of it. They have attacked some of the best mediums in California. I hope to see the *Liberator* sink and disappear.

Summerland, Cal. A. H. NICHOLAS.

Pay Back Money Filched.

TO THE EDITOR:

I like the last RELIGIO-PHILOSOPHICAL JOURNAL "hugely." I like your strong defiance to backbiting slanderous tongues! The frauds ought to pay back the money filched, and good mediums must be sustained.

J. M. PEEBLES, M. D.

Don't want the Liberator.

TO THE EDITOR:

The more I read the JOURNAL the more I like it, and would like to shake hands with you, on the stand you take for true mediums. I have received a few copies of the *Liberator* and have made up my mind they will get none of my hard-earned dollars—either for the paper or for their exposé book. I wish you every success.

MRS. M. I. BURKE.
Garden Grove, Cal.

Reply to Mr. Fred Evans, Etc.

TO THE EDITOR:

The statements of Mr. Fred Evans in the JOURNAL of Dec. 1 about myself, are a series of misrepresentations, distortions, and perversions of the facts. He says he was attacked in the *Liberator* of November 15 by a trio, one of the trio being myself. The truth is that in said *Liberator* there is not a single word from my pen about Mr. Evans, good, bad or indifferent. He says that Mrs. Francis' mediumship was at one time tasteful to me, but I have since discarded and condemned her. This is false. I have never discarded and condemned Mrs. Francis. I have never said a word in my life in denial of Mrs. Francis' mediumship.

Mr. Evans says he met me on Sutter street, and in the presence of a friend he extorted an apology and denial of what I had said and done, after I had got a good shaking at his hands. He did meet me on Sutter street, alone; no one with him. Not a word was said about apology or denial by me, nor did he touch me at all, or make any physical demonstration against me. He merely said to me that if I said anything more about his being a fraud he would come behind me some night and "lay me out." He then left me. This is the exact truth. Those who know me will, I think, have no hesitation in knowing which of us to believe in this matter. The other statements of Mr. Evans about me contain similar perversions and distortions of the truth.

One evening at the Tivoli I heard a man sitting behind me abusing Col. John C. Bundy in a shameful manner, calling him liar, blackmailer, etc. This was kept up some time. Finally I turned round and said, "Colonel Bundy is my friend, and I don't want to listen to any more such talk about him." The man replied, "I am not talking to you." I then saw that it was Fred Evans. After that he said no more about Col. Bundy.

[Further space to this personal controversy would be useless, as well as unpleasant. Each side having made a statement, that must suffice.—Ed.]

ACTION OF THE STATE BOARD.

However much I may disapprove some of the actions of the State Board at its last meeting, I do approve of its final action; namely, the revocation of its endorsement of all mediums. It is well that there should be a clean sweep and a fresh start in this matter. Care and discrimination should be exercised in the renewal of the endorsements, especially in cases of Ordination. No one should be ordained a minister of the gospel of Spiritualism who does not possess the requisite education and intelligence and who has not an unblemished character.

In justice to myself I wish to state that of the five mediums named by the Board as having fraud charged against them, I presented charges against but two of them; other persons made the charges against the other three.

The Board thinks I am honest, but may have been deceived. I am certain that I have not been deceived, and many others coincide with me in this. I have done my duty, and I await the vindication of time.

WM. EMMETTE COLEMAN.

[The requirements Mr. Coleman mentions are exactly those enumerated in the Constitution of the State Association and which have been rigidly enforced in cases of Ordination. Only eight persons have passed the investigation required, and received the ordination certificates issued by the State Board (instead of hundreds, as gossip has stated it); and they all have unblemished moral characters.—Ed.]

Much to my Disgust.

TO THE EDITOR:

The *Liberator* was sent to me; of course they got my name from your list.

Last August I was very ill, and as soon as possible went to Chicago. But the spirits directed my return in two weeks, and since then I have suffered from nervous prostration, but am now mending slowly.

I had a letter from my mother to-day. She also mentioned the receipt of the sheet that so aroused me, and said she "threw it into the fire. It is a mean thing." I don't think Garrison, or any of his ilk, will ever shake anyone's confidence in your honor or integrity. He is simply venomous.

Please excuse me for intruding; I just had to tell you my opinion of that contemptible enemy of yours.

I wish you continued success, and hosts of friends and supporters.

JENNIE P. MERCHANT.

Conway Springs, Kans.

Does not want the Liberator.

TO THE EDITOR:

The JOURNAL has been sent to me by a friend, for some time in the past. I am not a Spiritualist, but recently another paper called the *Liberator* has come to me as well as the JOURNAL. If the latter is under your management, please stop it, for I do not want it. If not, you must have given them my name and address. MRS. H. E. ARMSTRONG.
Thomasville, La.

[No. We did not give your name and address to anyone, but our mailing-list of names of subscribers was stolen; and many of our subscribers have had copies of the *Liberator*. We have from several sources, as well as through mediums, all the particulars of the transaction, and shall, when we get ready, make it hot for the contemptible thief who did it.—Ed.]

Real Phenomena.

TO THE EDITOR:

The RELIGIO-PHILOSOPHICAL JOURNAL, I believe, has a great future before it, since the spirit world is slowly perfecting the phenomena so that these bogus bugaboos, fraud-hunters, fake mediums and humbug-hollers are being left without a leg to stand on.

Your San Francisco fight is merely a guerilla skirmish that will have no permanent value or interest. We always will have Judas imposters among us but their oaths don't "cut much ice" with the public. Spiritualism is superior to all fakes and will live immortal when its enemies are in dust. I have seen spirits materialize in strong light; talked with them and seen them gradually dematerialize while held by the hand, a feat no Hermann or faker ever pretended to do. Success to your able and fascinating JOURNAL.

GEO. E. LOTHROP, JR.

Some Facts on the Other Side.

TO THE EDITOR:

First I will call your attention to the fact that my accusers have made wholesale charges against me in the *Liberator*, not alone charging that I have substituted false for genuine mediumship, but have charged that I am not a medium and that I do not believe in a future state of existence, that I do not believe in spirits, and that my entrancement is a sham. Many of your readers know that these charges are false. You know also that my work in mediumship has extended from the Pacific to the Atlantic, and before most of the large societies and audiences where Spiritualists assemble, and at the great camp-meetings.

If such a ring existed as they claim, why I am singled out for persecution is strange to me, except that some things have transpired which throw some light on the subject. One instance is that to which Mrs. Schlesinger, in the *Liberator*, refers when she says that the story I have circulated that she tried to borrow \$500.00 of me "is absolutely and entirely false and has not a shadow of foundation."

The facts are these: A woman came to me last August, a stranger to me, and I at first supposed that she had come for a sitting. When asked, she said, "No: I have come to you as a friend and medium. There is going to be a paper published tearing down Spiritualism, and they intend to rip Spiritualism up the back and kill mediums." (These are her words). "But," she says to me, "if you will give \$500.00 your name won't be mentioned." I asked who was publishing this paper? She said, "I am not at liberty to tell, but they are no friends of yours." I said, "You come to-morrow, and go with me to my lawyer," which she refused to do, and said to me, "Mrs. Whitney, you will lose a great deal more than \$500.00."

As for Mr. Coleman, I want to say, as all can see that his testimony is all hearsay evidence. And I also wish to state that I never knew him personally and never spoke a word to him; he never had a sitting with me. I don't know who Mr. and Mrs. Johnson are, and have not the slightest acquaintance with them.

I could bring thousands to testify to the good work I have done for them through my mediumship. Since this trouble began, I have received a letter from Mr. Harrison D. Barrett, President of the National Association, in answer to one I had written him, in which he says, "As I read your letter to me, a deep wave of sympathy swept over me and I felt as if I stood talking to you, face to face." Then he said, "I have seen several copies of the *Liberator* and was pained beyond expression to find so much stress laid on the confessions of such men as Coonley and Garrison. I am a firm believer in true mediumship and I would not hesitate to expose fraud wherever I found it, but I must have better evidence than is offered me by Coonley and Garrison, self-confessed perjurers and rascals by their own professions."

Now in view of all this, and taking into consideration the character of my traducers and the many years of my public work for the cause of Spiritualism, I trust that your readers will give no credence to gossip and hearsay testimony.

MRS. J. J. WHITNEY.

232 Stockton St., San Francisco, Cal.

From Lyman C. Howe.

TO THE EDITOR:

I reached home Tuesday from Pittsburgh, Pa., after a month's work there, in which I shared the sunshine and goodwill of many, and the special hospitality of Bro. C. L. Stevens, President; John H. Knight, Secretary; Dr. Warner and family, and Mrs. S. J. Dodge, and Mr. and Mrs. Hughes, and their kind words and personal graces are a possession I brought with me to light the winter days and cloudy moods of fate.

I found Mrs. Howe very feeble, but bravely enduring the loads of life with a sweet spirit of loyal devotion and faithfulness. My health seems somewhat improved.

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And fathers and mothers—
A terrible crew;
And while headlong they hurried,
The people they hurried,
And troubled and worried,
As lies always do.

CHRISTIAN OBSERVER.

The Reviewer.

Das Hypnotische Hellseh-Experiment im Dienste der Naturwissenschaftlichen Seelenforschung (Hypnotic Clairvoyant-Experiments in the Natural Science of the Soul), by Rudolf Müller. Vol. II.; paper, 322 pp., 4 mk., (\$1.00), Leipzig: Verlag von Arwed Strauch.

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Local News Summary.

Edited by M. S. NORTON.

Ladies' Aid Reception.—On Friday evening, 9th inst., this Society gave a reception to their many friends, at 305 Larkin St. It was an informal affair, and all took their good time with them; so of course everyone had a good time, both collectively and individually. Mr. and Mrs. Lillie, Mr. Rider, Miss Harris, Mrs. Sadie E. Cooke, W. T. Jones, Mr. Hall and others participated in the exercises for the entertainment of those assembled. These receptions are given on the first Friday in each month.

The Children's Progressive Lyceum.—at 909 Market St., had an increased attendance last Sunday.

The committee are preparing a fine program for our 27th Christmas entertainment, which will be held on Monday evening, Dec. 26th, in the upper hall.

A fairy piece, entitled "Under the Greenwood Tree," will be the main attraction of the evening. There will be other interesting selections which will be mentioned later. The children are very happy in thinking of Santa Claus and his candies as well as the dancing. C. H. WADSWORTH.

Oakland.—An appreciative audience greeted Mrs. R. S. Lillie at Odd Fellows' Hall, last Sunday morning. Questions were propounded by the audience which formed the foundation of the discourse. In reply to one question as to what was the state of suicides in spirit life, the intelligences held that there were two classes of these: the responsible and irresponsible, the latter being by far the larger, since suicide, as a rule, results from an unbalanced state of the mind. The discourse concluded with an improvisation on the subjects "Love" and "Truth." These improvisations are an interesting feature of Mrs. Lillie's work and this was one of her best. The Oakland friends always supply a profusion of choice flowers for these meetings and these tributes are fully appreciated by the speaker. MAC.

The Mission Lyceum is increasing in numbers and interest. There were 41 children last Sunday, and a number of new faces among the visitors. The officers and leaders are punctual in attendance. The words of wisdom, recitations and songs were unusually good. The calisthenics, under the leadership of Miss Pearl Bryson, with Miss Lena Clark at the piano, are becoming attractive features. The spirit of harmony prevails, which is evidence that the angels are with us. Keep in mind the entertainment, already announced for Dec. 28. The children are preparing a treat for those who come on that evening. J. T. ROBERTS, Sec. W. T. JONES, Con.

Reception.—All the old Spiritualists of San Francisco remember well Mr. and Mrs. J. M. Matthews, who labored so long and zealously here to promote the interests of Spiritualism. For a number of years they have resided in Fresno county. Being on a brief visit to San Francisco, a reception was given them by Mrs. M. B. Dodge, at the residence of her son, M. M. Dodge, 433 Frederick street, on Tuesday evening, Dec. 6. "Our Little Minister," of the Metropolitan Temple services in times ago, Mrs. Elizabeth Lowe Watson, came up from her home at Sunny Brae to unite in the reception; and Miss E. Beresford Joy, the charming song-bird, who for quite a time delighted the audiences at the Temple services with her beautiful rendering of choice musical gems, and who has but recently returned from the prosecution of her musical studies in Europe, was also present. Their presence, as well as that of so many of the old-time workers for Spiritualism in the 50's and afterward, made the occasion much resemble one of the many social gatherings that were so common in the good old days in San Francisco Spiritualism. A fine literary and musical program was carried out. The exquisite singing of Miss Joy and Mrs. Tuttle merit special mention. Comic and sentimental recitations were given by Ray Irvin, W. M. Rider, J. M. Matthews, Albert Dodge, Mrs. Wheelock and Mrs. Matthews. Mrs. E. L. Watson made one of her characteristic eloquent addresses; and remarks were also made by Mrs. H. E. Robinson, Wm. Emmette Coleman, Mr. Tuttle, J. M. Matthews, etc.

Pleasing piano selections were performed by Mrs. Hohfeld and Albert Dodge; and Mrs. Matthews read an original poem written for the occasion. After refreshments galore had been plentifully partaken of, the happy party dispersed. Among those present in addition to those already named were Mr. and Mrs. John B. Rider, Mrs. Clark and Miss Lena Clark, Mrs. Mary Irvin, Mr. and Mrs. B. F. Small, Mr. and Mrs. Baxter, Mr. and Mrs. M. H. Morse, M. E. Morse, Mr. and Mrs. B. Burnhard, Miss Hotaling, and Mr. J. D. Wheelock.

WM. EMMETTE COLEMAN.

Progressive Spiritualists.—The services of this Society last Sunday evening at Occidental Hall, were opened by singing the new "Speed Away," followed by "Bringing in the Sheaves," and a solo by J. T. Lillie accompanied by Mrs. Cooke, "Beautiful Life."

Mrs. R. Shephard Lillie delivered a short address on the "Spiritual Outlook." The speaker took an optimistic view of the subject, and claimed that the truths of spiritual philosophy have permeated every avenue of life, literature, poetry and the pulpit, as well as the lives of the common people. She spoke of the work of Ingersoll, Susan B. Anthony and Mrs. Stetson, and closed with a kind tribute to the sterling worth, and brilliant career in spiritual work of her fellow worker, Mrs. Elizabeth Lowe Watson, who was seated in the audience.

Mrs. Watson then came to the platform and taking for her theme the words of the song "Beautiful Life," delivered an eloquent address. She said among a multitude of other good things, that life can be made beautiful here, for beauty is in everything; and the soul is the great painter which gives color to life and all that pertains to existence. Heaven is born in the human soul, and not the soul born in heaven, and the mistake that many Spiritualists make, is waiting for spirits to come from some exterior heaven, and do the work which we ought to do ourselves. Good lives must evolve from within, from the fire-side and the home circle. She closed with an earnest appeal for Spiritualism that will spiritualize life, making it beautiful, and a passport to the spiritual life beyond the veil. With words of gratitude for her cordial reception and the kind words of welcome from Mrs. Lillie, she said "Good night." The meeting closed with America by the audience, and a benediction by Mrs. Lillie.

Universal Spiritual Association.—"What are noble Sentiments?" was the theme last Sunday at 20 Eddy St. Dr. W. S. Hall, Mr. J. N. Young, Mr. Oldwine, Mrs. Usher and many others spoke. These meetings are very interesting and instructive. No better music can be heard at any meeting in the city than is furnished by Miss Lee, of Santa Rosa.

Circle of Harmony.—At Mrs. Logan's meeting last Sunday afternoon, Dr. Carpenter and others spoke along Spiritual lines, and Mrs. Sophie Siepe gave psychometric readings—one to the writer which was very remarkable for accuracy. Mrs. Logan will not hold any more meetings for a few weeks, as she will remove her residence from Alameda

to this city in the near future, when she and Mrs. Siepe will resume meetings in parlors, where conditions will be better, and opportunities for their peculiar class of work greater.

Meetings in Pythian Castle.—There were three Spiritual meetings in this building last Sunday evening, conducted by Mrs. L. S. Drew, John Slater and Dr. C. H. Rin-Es, respectively; also a meeting of the Mormon Church and a medical lecture by Dr. Kergan. All were well attended. They managed to make the old stamping ground assume an air of activity along lines of spiritual and educational work, which reminds one of old times.

Dr. J. L. York gave a lecture recently at 117 Larkin St., San Francisco, on the "Progress of Free-thought." The following is a brief synopsis of it:

The trend of modern free-thought shows most clearly the decadence of religious superstition. The great majority of thinking men no longer even effect a religion or belief in the old meaning of these terms, and retain "morals" as the only thing worth saving from the wreck of priest-craft and superstition.

The martyrdom, toil, and hardships of Spinoza, Bruno, Hess, Paine, Bradlaugh, and other brave spirits, have left us the legacy of hope for the future and painted our skies with the rainbow of promise.

What influence has the clergy with the thinking men of the day? What power has the church to-day, as compared with the past or even our boyhood days? Disguise it as they may, the world of mind is fast sliding away from religious faith, dogma, and technical theology, and the Church has lost its hold on the leading nations of the world.

The fact is, that the expansion of the human intellect under the light of reason and natural science is drifting away from the old religious anchorage and has opened the long-closed question of creeds and of priestly rule, showing the dawn of a new age and progress in the exact ratio as the speed of education and the diffusion of knowledge among the people.

The better classes of the Church of Rome in France, Italy and Austria while they still call themselves Catholics, refuse that blind obedience as of old, and do not hold that practical communion with the Church as in the past. And the Pope of Rome is little better than a prisoner in the Vatican divested of all temporal power.

Religious faith and dogmatic theology are no longer the mighty force they once were. Creeds are crumbling. Shackles are breaking, showing the decay of religious superstition and the onward march of cultivated mind is to the higher levels of a broader, better civilization in which the cathedral shall give place to the schoolhouse, and the teacher of knowledge and morals will make it possible to dispense with that useless army of priests and clergy who fatten at the crib of credulity and superstition. Hail the day when morality and true Spiritualism shall characterize our individual and national life.

F. P. Rickards, Midway, B. C., writes thus: "I am in receipt of a copy of the *Liberator*, and am at a loss to understand how my address has been obtained, feeling sure that you never gave it to such a paper. Perhaps you are right in claiming your mail list has been stolen. I hope and trust that all Spiritualists, having the Cause at heart, will have nothing to do with that paper. Its attacks on Maude L. Freitag and Mrs. J. J. Whitney are as silly as they are untruthful."

Stories for Children, by Hudson and Emma Tuttle. Price 25c. This contains 62 pages, with the following list of contents: Budding Rose, Parrots, Planting Apple Seeds, A Dream that was True, The Sylph of the Air, Eudocia, The Beautiful Lady, An Escaped Lie, The Fable of the Stork, Claribel, A New Year's Story, How an Acorn Becomes an Oak, Military Instinct of Insects, The Bridegroom of Death, A Winter Night Ballad.

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THE BORDERLAND.

A Psychical Experience.

Mrs. Sara A. Underwood, the able author of the book on "Spirit Writing, and other Psychical Experiences," sends the following for the "Borderland" department of this JOURNAL. It is the "experience" of Mrs. Elizabeth Cady Stanton, the noted advocate of "Woman's Rights."

CURIOUS STORY OF A NIGHT AT AN INDIANAPOLIS HOTEL.

While under the direction of the Lyceum Bureau, during the decade 1870-1880, I traveled eight months in the year, from October to June, mostly in the Western States, speaking nearly every night. It was my custom in the large cities always to stay at the same hotel, that the landlord and clerks might know me, and I might be received at any hour of the night. If possible I always secured a room on the second floor with a balcony, for safety in case of fire.

One night I arrived rather late at Indianapolis, having previously telegraphed. The hotel was crowded, as there was some unusual public gathering, just what I do not remember. On meeting me in the parlors my kind but distracted host said: "Mrs. Stanton, I have not a room in the house for you. I am sorry, but you will be obliged to go to some other hotel." "That," I replied, "I cannot do; you must give me a bed in the parlor if you have no other place." "Well," said the host laughing, "I'll see what I can do." So while I was taking supper he surveyed the ground and at last returned to tell me he had a small room on the third floor, but with no balcony. If I would accept that, he would have it prepared for me. "Well," I replied, "since I can do no better I must accept that." In due time he announced that all was ready.

I found a pleasant little room, lighted with gas, a bright fire in the grate, everything looking fresh, clean and attractive. Being very tired, I lost no time in going to bed. As usual I left the gas burning, and looked under the bed and in the closet to see that neither men nor cats were anywhere concealed. I was soon sound asleep, when suddenly I found myself in the strong grasp of a powerful man. At the same instant a cry of despair rent the air, an agonized voice shrieked, "Oh, save me, mother! Save me!" Terribly frightened, I sprang from the bed in horror. But all was still. I searched the room in vain. No one was there, the gas was still burning, the door locked, everything as I left it on going to sleep. So I concluded the terrible experience I had just had must have been a nightmare, and as I was thoroughly tired by my long journey of the previous day, my excitement was soon overcome and I fell asleep again. Only a few moments had elapsed, however, when I again felt the clutches of those desperate arms, and my ears were filled with the sound of that piercing shriek: "Oh, save me, mother! Save me!" Again I shook off the horror, and, fully awake, convinced myself that I was alone, and that no one had entered my room. Gradually I grew calm, and then, from sheer exhaustion, slept once more. My rest was as brief as before, for in an instant, it

seemed, the grip was around me and the voice tore at my very heartstrings: "Oh, save me, mother save me!"

It is useless to rehearse the continued torture of that night. Suffice it to say that with the dawn only it ceased.

When the maid came to make the fire, she said: "How did you sleep, madam?" I replied, "I have had a night of intense suffering." "Oh," cried she, bursting into tears, "I told them not to put you in this room. A man died here yesterday with delirium tremens. His cries could be heard over the whole house. For days his constant appeal was: 'Oh, save me, mother! Save me!'"

This startling corroboration of my recent

In the introduction Mr. B.F. Underwood says: "Several times Mrs. Underwood's views on subjects in regard to which she has very pronounced opinions, have been vigorously combated and long discussions between herself and the intelligence using her hand have resulted. She has, to my positive knowledge, written in this automatic way statements which included matter-of-fact information, unknown to her and unknown to me, showing that the intelligence which supplied the thought and controlled the hand to write, had access to sources of knowledge beyond the conscious reach of the psychic. These are curious facts.

"The messages received automatically, in every case that has come under my observation, have purported to be from extra-mundane minds and almost invariably from spirits that once dwelt in the flesh, now discarnate and freed from material conditions. The intelligence manifested by the writing shows varying degrees of conception and power of expression, indicating apparently the presence at different times, of different personalities.

"Probably automatic writing and trance speaking are of a kindred nature, and the less common phenomenon of voice-hearing may have a similar basis. Socrates, who is regarded as the wisest man of the ancient world, had his daemon that warned him against danger, and often, as he believed, showed a wisdom greater than his own. Joan of Arc, following the voices, led the soldiers of France to victory.

"It is not improbable to my mind that much of the so-called sacred literature of the world was written by scribes who were moved to write by intelligences which they could not identify with their own, and which they believed were divine. The Koran, the sacred authority and guide for many millions of people, was I believed produced in this super-normal manner, and may it not be true of some of the books of the Bible?

"Spiritualism wisely teaches that all 'communications' and revelations, from whatever source they profess to come, should be tested by their intrinsic merits. In religion

and morals the experience and wisdom of mankind, through the ages of the past, have an authority in accepted axioms and precepts by which later revelations must be judged, regardless of the sources from which they profess to emanate or the names by which they are endorsed."

This book, by Mrs. Underwood, is entitled "Automatic or Spirit Writing, with other Psychical Experiences," and is for sale at this office. It has lately been reduced in price. The cloth edition (originally \$1.50) is now sold at \$1.00. The paper-covered edition (originally \$1.00) will now be sent for 50 cents. It contains twenty-five chapters, and is intensely interesting throughout.

The questions propounded by Mr. B. F. Underwood were answered most fully by the intelligences through "Pharos" (Mrs. Underwood's guide) and others, and cover the whole subject of the philosophy of Spiritualism, as well as the experiences of spirits after so-called death.

Truth
Sara A. Underwood
Love
In regard to something we disputed, this was written.
Laurel
The eyes and nose - Copy by S. A. U.
A man and a woman are here who wish to speak to you.
Copy by S. A. U.

AUTOMATIC OR SPIRIT-WRITING.

impressions quite unnerved me. I begged the maid to remain until I could leave the room, whose walls had witnessed and were still repeating the despairing appeal of that distracted soul. I never think of that night in Indianapolis without a shudder.

Automatic or Spirit Writing.

The specimen of autographic writing given on this page shows some of the different chirographies in which communications are written by Mrs. Sara A. Underwood's hand, as given in her book of 352 pages on this subject.

The statement is therein made "Truth is love of all." The question was asked: "What is the highest truth?" The answer is "Love." Then several statements are automatically written by spirits, in peculiar style, showing but little resemblance to Mrs. Underwood's writing, which follows each sentence.

Spiritualism in Brazil.

Although Brazilian Kardecism is very orthodox, it is deeply tinged by native characteristics and religious tendencies. Our South American Spiritists are more emotional than critical. In accepting the new doctrine, they do not always reject their own superstitions. The great majority of them were Roman Catholics before they were Spiritists, and thus it happens that saints are often supposed to act as their spiritual directors and to favor them with direct communications. At their meetings a gravely religious tone prevails—prayers are offered to the assembled spirits of the good.

Great names are accepted without question provided they sanction the doctrines that are held to be orthodox. The friendly critic, who is pained at the thought that simple faith should be misled by a delusion, welcomes any plausible excuse that is offered for these apparent aberrations of automatism. Some explanation of the appearance of great names in automatic writing is to be found in the instructive work by Mrs. Sara A. Underwood. The clue therein furnished may serve us here. Let us suppose, therefore, that a person by attuning himself to higher moods of mind may in sympathy draw near to spiritual spheres where such moods prevail, and that, in virtue of some occult law, typical names may then be given, which, however, would be far from indicating an individual presence or an individual source of knowledge.

Another doubt that is raised in the study of Spiritism, not only in Brazil, but in other countries, is likewise capable of receiving a similarly hypothetical solution. It is quite possible that, in spite of the absence of sufficient proofs of identity, some of the trance personages of our seance-rooms are genuine. But if the individualities presented are what they claim to be, how is it that they so often reappear, still surrounded, after a lapse of months and years, by the subjective horrors of scenes that preceded or accompanied their death? Or, to give concrete examples of this phase of manifestation, how is it that two lads who were shot after the revolt were still found to be commanding cannon fire, or that a lady who was accidentally burned to death still believed herself to be surrounded by the flames? In answering this question we must bear in mind that in the case of somnambules the memory of past events is sometimes so vivid as to be mistaken for present experience, and that there is a consequent tendency on their part to act and speak in accordance with these revived impressions.

Now, through Mrs. Piper, one of the most reliable mediums of the present time, it has been declared that spirits in communication with incarnate minds also fall into an abnormal state, resembling that of the somnambule. It is, therefore, quite possible that in returning to planetary conditions, their earthly memories are recalled with a vividness that lends them the appearance of actuality.

PROF. ALEXANDER.

Persecution of a Medium.

The following is a true statement of the hearing before Magistrate Romig in the case of Mrs. Bliss, in Philadelphia, Pa.:

The Philadelphia *Times* of recent date has been airing itself before the public in a most nauseating manner in an attempt to injure a Spiritualistic medium and to expose—what it is pleased to call—fraud. The exposure occurred on Thursday evening, Dec. 1st, at a seance in the apartments of Mrs. C. B. Bliss, the well-known materializing medium, who during her more than a quarter of a century of public and private work, has convinced hundreds—yes thousands—of honest and intelligent investigators of the truth of spirit return through materialization.

The affair was planned and carried out by the Philadelphia *Times* through its reporter, Wm. H. Hay, and an accomplice—a woman friend of his, who had consented to make an appointment with the medium for that evening. Those individuals were in attendance at the above-mentioned seance, in company with about fifteen persons unknown to them, presumably Spiritualists.

At a given time in the evening the woman accomplice—so it is alleged—rushed forward, seized the hand of a form then appearing outside of the cabinet, and screamed. Instantly there was a rush, confusion and disorder. A

flash-light, pre-arranged by the exposé, appeared, and pandemonium reigned. The young lady who had seized the spirit was assisted out of the house by her friend, the reporter; officers appeared on the scene, the members of the circle, honest and respectable men and women who had nothing to do with the melee, were taken without warning and marched two by two to the station house.

Mrs. Bliss was arrested on the charge of keeping a disorderly house and of obtaining money under false pretenses. At the preliminary hearing on Friday, she was held in \$1,000 bail by Magistrate Romig. On Monday, Dec. 5, at 10 a. m., a second hearing was held in the Magistrate's office. It was the privilege of the Secretary of the N. S. A. to be present on that occasion in company with Mrs. B. B. Hill of Philadelphia. Other prominent Spiritualists of the city, including that staunch friend of mediums, Thomas M. Locke, were in attendance.

The chief witness against the defense was the *Times* reporter, Mr. Hay, who had planned the raid some days before, and who had gotten himself appointed a special police officer, by the commissioner, his personal friend. By and by later news will be developed of this same reporter and special officer. At the rigid examination to which Mr. Lukens, the able lawyer of the prosecuted medium, subjected Mr. Hay, a compromising garble of facts and falsehoods were elicited. In several important instances the witness completely crossed himself. He also refused to answer three leading questions as to the flash light let on at the circle, declining to state whether he had or had not produced such a light himself. Mr. Hay's testimony on the whole was greatly damaging to the prosecuting side as was clearly shown in the summing up of the evidence on the part of the lawyer. In examining one of the officers—as well as in the examination of Mr. Hay—Mr. Lukens brought out the fact that no disorder on the part of Mrs. Bliss or her family had been attempted or perpetrated, and that the unseemly conduct in the house had all been made by the prosecution—which the earnest lawyer aptly called a persecution. It was also revealed that as Mrs. Bliss had distinctly stated previous to her seance that all wishing to leave would receive their money. Therefore, Mr. Lukens argued that the charge of keeping a disorderly house could not be sustained, and that of obtaining money under false pretenses was equally faulty.

When questioned as to the religious aspect of the services, the witness hesitated and sneered. At first denial was made that any hymn was sung, but under the cross-fire of the examination it was reluctantly admitted that the audience "tried" to sing "Nearer my God to Thee" and "Shall we Gather at the River?"

When Mr. Lukens had satisfied himself—and all unprejudiced listeners—that the arrest had been a case of malignant assault not only upon the medium but upon all honest Spiritualists, he proceeded to sum up the evidence in an eloquent and masterly speech. He denounced the *Times* and its agents who were concerned in this outbreak in most unsparing terms. He claimed Spiritualism to be a religion and its mediums and lecturers to have the same rights to proclaim their truths as the clergymen of any denomination have to do the same. He declared a spiritual seance to have as much right to its work as has a prayer meeting. A man's home is his domain into which no marauder has a right to penetrate. Honest people are not safe in their houses if chance guests may be permitted to create disorder and confusion therein, because of some occurrence they do not understand or are displeased with.

Mr. Lukens informed the magistrate that wishing to learn of materialization and thus to intelligently conduct the case of his client, he had personally attended a seance given by Mrs. Bliss the previous evening. At that seance he found a company of ladies and gentlemen, who exhibited an earnest, sincere and even devout spirit. Said he—"Mr. Magistrate the meeting was conducted with a religious zeal. 'Nearer my God to Thee' was sung there with the same fire and devotional spirit as it is sung in the church with which I affiliate, and it aroused in me the same feelings of reverence that it does when I listen to it in my church." The lawyer continued in substance that strange things were revealed from the cabinet that could not have been produced by Mrs. Bliss. White robed forms, large and small appeared and called for their friends in the room, who recognized and

received them from the dead with tearful joy. "I have no right, your Honor," said he, "to say that these mysteries were fraud. I have no right to say that these intelligent people did not recognize their loved ones and that these mysteries were not what was claimed for them." And so he went on, winding up by demanding that his client be exonerated from the charge, and that the real disturber of the peace, Mr. Hay, be put under arrest. This closed the hearing, the count of keeping a disorderly house was dismissed and Mrs. Bliss held for trial on the charge of obtaining money under false pretenses.

Realizing this to be a case of malice and persecution on the part of the Philadelphia *Times* and its agents, a number of responsible Spiritualists are determined to stand by Mrs. Bliss and to bear witness as to their knowledge of her mediumship.

At the time of this second hearing of the case, the First Association of Spiritualists of Philadelphia, was holding a three days' Convention at Casino Hall. A convention that proved to be a most delightful series of spiritual meetings that were ably participated in by W. J. Colville, Mr. and Mrs. Wallis, of England, Mrs. M. T. Longley and others, including Capt. E. W. Gould, of Washington, D. C.

Great credit reflects upon the management of this affair under the direction of Mrs. M. E. Cadwallader and the Woman's Progressive Union. The Young People's Spiritualist Union of Philadelphia, took an active part in the deliberations of the convention. The Purple and White Band of Mercy was formed on Sunday that bids fair to do an instructive and Spiritualizing work among its members.

MRS. MARY T. LONGLEY.

Washington, D. C., Dec. 7, 1898.

Made a Convert.

About four weeks ago a lady visited my store and asked to see some books on Spiritualism. Among other purchases she secured a copy of "The Mediumistic Experiences of John Brown." Yesterday she called upon me again. She told me that John Brown's book had fallen into the hands of her brother, a Mr. H., who was a very hard drinker, and seldom came home sober, making his wife and sister very unhappy. Mr. H. read the book through, and since that time (about three weeks ago) has not touched a drop of liquor and is a remarkably changed man.

His wife and sister are delighted with the change, and Mr. H. is just as earnest in extolling his belief in Spiritualism as he was in denouncing it a few weeks ago. He says that he likes the blunt, honest way in which John Brown recites his experiences, and is fully convinced that he has told the truth.

I am glad the seed that Brother Brown has sown is constantly bearing fruit and that another victory has been recorded, in the spirit world, opposite the name of that faithful old worker, honest John Brown.

New York, Dec. 8, 1898. FRED P. EVANS.

Science and Spiritualism.

Science stands by and pats Spiritualism on the back, as it were, not because it is a religion or a commercial proposition, but because it is a fact equally as much in evidence as telegraphy but not sufficiently developed yet to appeal to the understanding of the world as the science of telegraphy does.

Two centuries ago a man, who had the hardihood to assert that thoughts could be sent around the world as quickly as they came into existence, with the rapidity of lightning, would have suffered the penalty of his indiscretion by being roasted at the stake. To-day we know that such a thing is a fact, and are looking for further developments. It is even within the bounds of possibility to send messages now without the aid of conducting wires, and investigations on a new plane go to establish the fact that it is possible to transfer thought without the aid of a mechanical instrument, the brain being the operator and etheric vibrations the conductor. Now all those discoveries and inventions are but a means to an end.

To mention that spirit communion is a fact, or even within the bounds of possibility, would be grating, so to speak, to the ears of some sensitives, and were a person to tell them that spirit messages are being sent and received

every second of the day; that the Western Union Telegraph Co. and the U. S. Postal Service are our best spiritual mediums, they would no doubt be sure that such an individual would make an eligible candidate for the lunatic asylum. Nevertheless it remains an indisputable fact that there is not a word uttered, letter written, or telegraphic message sent but what is a spirit message pure and simple. This assertion, ridiculous as it may appear on its surface, may appeal to reason if one will consider the fact that man is a duality, consisting of a soul and spirit of life, which is not a visible form but an entity made up of the sum of all the impressions together with that which has been developed out of them by reasoning or otherwise. His identity is as perfect as that of the physical or visible man, for it is that of the physical man. It is certain that the dead body cannot recognize itself, nor can the living man recognize anything when all the sensual avenues to the sensorium are closed. It is the spirit of man, the real invisible man, that sends and receives such messages. This is certainly spirit communion on the earth plane, i. e., the communion of spirits still in the flesh, but the momentous question is, "Can the spirit of man in the flesh or on the earth plane communicate with the spirit decarnate off the earth plane?" A little reasoning may place it at least within the bounds of possibility even if it is not already an established fact.

The science of chemistry conclusively proves that the death or destruction of the material form does not involve the death or destruction of the immaterial elements composing it. This fact being proven by demonstration, is a positive proof that the death of the material body does not involve the death of the immaterial soul or spirit. Here are two solid facts in favor of the possibility of such a communion. A little presumption may be introduced to complete the theory but it can be taken for what it is worth, as it is by no means binding. Facts are what we want.

1. It is pretty safe to presume that spirits decarnate can and do communicate with each other under existing circumstances.

2. As spirits are self conscious entities, it is also safe to presume that they are as desirous of communicating with the intimate friends who still remain on the earth plane as the latter are desirous of communicating with them.

3. It would be unreasonable to imagine that they had forgotten the *modus operandi* of communicating with us while on the earth plane.

4. It is absolutely safe to presume that they do not use the same instruments for the communication of their thoughts as we use on the earth plane.

5. It would appear very reasonable to believe that they are trying equally as much to open communication with us as we are to do likewise with them.

Reasoning thus we may infer that spirits decarnate possess knowledge and means whereby to reach us on the earth plane, but while we possess the means we lack the knowledge of how to utilize the facilities at hand to reach them in the spirit plane. Knowledge on our part therefore would appear to be the only requirement necessary to establish communication with spirits decarnate. It certainly is possible and I confess that I think the line is already in working order.

The evidence and opinions of such men as Sir W. Crookes, Dr. Hodgson and other scientists are a weighty argument in favor of the fact. It is worthy of remark that these men are not influenced by religious sentiment. Solid facts are their game. Go ahead with your good work, Doctor. Pay no attention to the brickbats of either public or private opinions. It may be consoling to you to know that in times past the pioneers of all great reforms, discoveries and inventions used to be roasted, hanging being considered too good for the anti-Christians.

J. C. M.

Weighing Sunlight.

In reply to Mrs. Florence's query about spirits creating matter (in the JOURNAL dated Dec. 1), Mr. Stoddard says that "Prof. Tyndall invented scales that weighed the sunlight." It is wise to confess our ignorance that we may thereby learn the truth. I would like to know when and where Prof. Tyndall's invention can be found. Where is the account of it to be found?

Prof. Crookes' radiometer comes the nearest to being such scales of anything I know of, and that does not weigh sunlight. Prof. Tyndall and his school—so far as I know—taught, and appeared to demonstrate, that sunlight and all other light, is a wave motion of ether. That there are unknown numbers of such waves that do not impress the optic tract so as to reach our consciousness as light; but there appears to be no evidence that they differ from the visual rays except in their wave length and amplitude. That they are all motions of the ether, initiated, as is supposed, by vibrations of atoms, or molecular centers of matter. Has motion weight?

Did Prof. Tyndall invent scales that weighed motions of the ether? If so will they weigh the motions of the vibrating strings of a piano or violin? Has motion the property of gravitation? Excuse my ignorance, but I never before heard of such "invention that weighed the sunlight." I would like to be enlightened. Yours for light and knowledge,
Fredonia, N. Y. LYMAN C. HOWE.

Cultivate Intelligence.

Intelligence in human or in animal form can be fed and grown from a spark to a gigantic flame. The higher the intelligence the finer the culture that is needed. All intelligence has life and gathers growth in its advancement. We realize but little the enormity of crimes we unconsciously commit in our treatment of animals, for although of the lower order, there is an existing intelligence that we smother out and demoralize with our usage.

When human intelligence has advanced farther and can take in a broader sphere of thought, it will be found necessary to harmonize the elements—to grow not only human intelligence but animal intelligence also, for through the advancement of animal intelligence is the human intelligence individualized. There will then be a freeing of the human minds from the bonds of selfish, brutal slavery, caused by the struggle for "all-for-me" now.

Intelligence is life, and the future life can be promulgated only through the advancement of the present life. STELLA B.

Harvest Ripe—Laborers Few.

We have had several itinerant mediums here lately, who, to hear them tell it, are wonderful. They have come to give the people the pure article in any form desired, from raps and physical to the highest spiritual phase. They are usually dead broke, seedy and careworn. From five days to two weeks is the duration of their residence; then they disappear like the mist of the morning and we hear no more of them. That is the bane of the Cause, especially in this State—one of the best fields for good lecturers and mediums existing—honest, true, intelligent workers.

The question is often asked, "Why are there so many of the third and fourth rate undeveloped element at large, and so very few good, interesting workers such as the people want?" Who can answer the question? We say it is the fault of the Spiritualists themselves—by becoming too partisan towards or against speakers and mediums, forming into cliques, rings and gangs, abusing and fighting one another, and giving their enemy a club to beat them with, instead of forming a solid front for the Cause, and not individual favor or emoluments.

Another question is, why will people go to meetings, mediums, etc., and fail to assist (be it only a nickle) or say they are not satisfied and refuse to pay for the time they have consumed? They will pay 50 cents to go to a fake show, or some known fraud, or to a dance, the theatre or a circus, put 10 cents in a church collection—but how it hurts to pay for the support of the cause of Spiritualism! Those who find fault the most are the ones who assist the least.

Then there are many who have abundance of means—what are they doing to help the cause. Absolutely nothing. Why? Who can tell?

We see that the self-confessed frauds who have constituted themselves censors of Spiritualism and mediums in California and elsewhere are on another tact, to advertise themselves, and pose as immaculate. Time is a great leveler and it will not be long ere they will get to their level and the people discover the animus, malice and cause of their wholesale charges against the mediums, the State Association, etc. When

they learn the true character of the chief instigators, and their great thirst for "filthy lucre," it will be seen that as of old, the worst thief calls, "Stop thief"—and points to the innocent and decent party, while trying to cover up and escape discovery. We are sorry such a state of affairs exists, and that decent people allow themselves to be led by such. W. D. J. HAMBLEY.

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[One copy only of each of these Books is for sale at this office. An early application is therefore necessary. If wanted by mail, add 20 per cent for postage.]

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THOMAS G. NEWMAN, Editor,

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The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., DECEMBER 22, 1898.

This is the Christmas number of the JOURNAL, and we wish all our readers a merry Christmas—that is, a really joyous one. The traditional Christmas, of course, is the Catholic feast to commemorate the birth of Jesus. As the wise men are said to have brought presents and gifts at that time; it has been kept up for centuries in the commemoration of that event. Whether we have elaborate gifts to offer our friends and relatives or not, we can present happy faces, cheerful words and pleasant smiles, so as to create all the happiness we can at this season of the year, when most people lay themselves out to make their surroundings happy generally.

Bro. Harrison D. Barrett, President of the National Association and Editor of the *Banner of Light*, has been seriously ill during the past few weeks. We learn with pleasure that he is now convalescing.

The Rev. Lyman Abbott, the worthy successor of the late Henry Ward Beecher, we learn by the daily papers, has given up the hopeless task of being an editor and pastor at the same time. He has resigned from the pulpit of Plymouth Church at Brooklyn, N. Y., in order to give all his time to the editorial work of the *Outlook*, which is a very successful periodical. It is a wonder that Mr. Abbott could have succeeded so well, for such a long time, in that double capacity. There are but few persons who could have successfully operated the double role as he has done.

The rising generation should receive more attention by Spiritualists generally. Upon their shoulders will soon rest the mantles we now wear, with the responsibilities of sustaining the truth of spirit manifestation, and holding it up as a light to enlighten the world. They must be educated in the philosophy and schooled in the phenomena, in order to be able to defend the Cause when they shall have to grapple with its enemies. We should therefore see that they now attend the Lyceums and read the literature which will induce them to study nature, and unfold their reasoning faculties, in order to erect a bulwark against error and superstition. Let us be in earnest, and realizing our duty, perform it faithfully and well. As a beginning, subscribe for *The Lyceum*, an excellent weekly published by Mr. T. Clifford, 61 Willowdale St., Cleveland, O., at 50 cents a year.

The dogma of the fall of man is untrue. He is rising gradually to a higher condition.

Jubilee at Philadelphia.

More than fifty years ago a little band of believers in manifestations from the unseen world united to form the First Association of Spiritualists of Philadelphia, and for half a century they have kept together, until now, as the oldest organization of Spiritualists in the world, they thought it proper to hold a jubilee on Monday and Tuesday, Dec. 5 and 6, 1898.

Among the many workers present were Mrs. M. T. Longley and W. J. Colville, and Mrs. M. E. Cadwallader: Capt. Keefer, the President of the Society, presided.

Mrs. Longley said that "Spiritualism comes in the names of the loved ones who have gone before—they who have passed out of the mortal form, the good, the noble, the true of our households, and of our hearts' affections. And coming as it does in the names of all who are pure and sweet; coming as it does in messages of light and instruction from these untrammelled souls, how can it be otherwise than a religion?"

In the evening Mr. Colville delivered a lecture on "Truth wears no mask, bows at no human shrine; she only asks a hearing."

Chicago Mediums Expelled.

Fraud and deception are to be found everywhere—not only in the ranks of Spiritualism, but in all departments of life—politics and religion not excepted.

In Chicago they have lately had a case of fraudulent mediumship, and the State Association having positive proofs of such practices, have given the following decision, after due investigation:

Whereas, in the matter of the allegation by Mr. H. F. Hill and associates that Mabel Aber Jackman and Edward E. Jackman used fraud at a materializing seance given under their management at 3143 Forrest avenue, Chicago, on Tuesday evening, Sept. 20, 1898, by introducing from the cabinet human beings as spirit forms, we find that the charge is fully sustained by the sworn evidence in our possession. Therefore it is ordered that the certificates of ordination and fellowship held by the said Mabel Aber Jackman and Edward E. Jackman, under the charter of the Illinois State Spiritualist Association, be and the same are hereby revoked and annulled, and these defendants are hereby expelled from membership in the Illinois State Spiritualist Association.

IRVIN A. PRICE, Secretary.

It is the duty of Spiritualists to fully protect their true mediums, as well as to expel those who practice fraud. But as many who have genuine mediumistic powers sometimes descend to fraudulent practices, it is often difficult to sift the chaff from the wheat.

Excellent Scientific Statement.

Sir Wm. Crookes, F. R. S., President of the British Scientific Association, at the close of an interesting address before that body, remarked as follows, in connection with the subject of Psychology, etc.:

Upon one other interest I have not yet touched—to me the weightiest and farthest reaching of all. No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life is of course well understood by those who honored me with the invitation to become your President.

Perhaps among my audience some may feel curious as to whether I shall speak out or be silent. I elect to speak, although briefly. To enter at length on a still debatable subject would be unduly to insist on a topic which—as Wallace, Lodge, and Barrett have already shown—though not unfitted for discussion at these meetings, does not yet enlist the interest of the majority of my scientific brethren.

To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit. To stop short in any research

that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on Science. There is nothing for the investigator to do but to go straight on, "to explore up and down, inch by inch, with the taper of his reason," to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp.

I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by the scientific world. My own knowledge at that time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred and were attested by my own sober senses, and better still, by automatic record. . . . I think I see a little farther now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known.

This advance is largely due to the labors of another association of which I have also this year the honor to be president—the Society for Psychical Research. And were I now introducing for the first time these inquiries to the world of science I should choose a starting-point different from that of old. It would be well to begin with telepathy; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways.

We have to work out our own salvation by toil, struggle and triumph. No other man, angel or spirit can do it for us. It is not instantaneous, but the work of a lifetime.

A friend suggests that an effort be made, by circulating the JOURNAL, to create an interest in propaganda work. We supply the JOURNAL three months for 25 cents, and there are many who could send at least four copies to friends, as missionaries. We have already some started, and if this item is marked with blue, the one receiving it is informed that it is paid for three months by a friend, with the hope that at the end of that time the recipient will renew for a year, or at least three or six months. If not, it will then stop, without further notice.

The Marquise de Fontenoy, writing in the *Press*, of Philadelphia, says that "Queen Victoria is becoming more broad-minded and free from prejudice in her old age. Last spring, for the first time on record and to the undisguised horror of the more straightlaced of her subjects, she travelled both out to Nice and back again to England on that particular day of the week which is Biblically prescribed for rest; and now, as a climax, she has actually sanctioned the playing of lawn tennis on Sunday.

"During the past summer her grandchildren have been in the habit of playing lawn tennis on Sunday afternoons at Osborne. This fact found its way into the newspapers, attracted the attention of the church press, and ultimately led to a very impertinent inquiry being addressed to the Queen."

Everybody knows that the Queen is very strict in the management of her household, and it can easily be understood that she resented this intrusion into her family arrangements; and it is satisfactory to know that she has had backbone and common sense enough to tell the Sabatarians that she saw no harm in innocent amusements on Sunday, that it was with her full sanction that the children had played lawn tennis on Sunday, and that it was a matter which concerned no one but herself!—*Secular Thought*.

I know that darkness is good for me, as well as light, and that it is good for me not to know some things, as well as to know others.—WILLIAM MOUNTFORD.

Christmas Wish.

I wish thee Merry Christmas,
And bid thee pass along
The cheery word that ever hath
The rhythm of a song.
And the love no scales can measure,
The wealth no eye can see,
Is in this spoken greeting, which
My heart sends out to thee.



The Editor is not responsible for the opinions of correspondents.

Entertainment in New York.

TO THE EDITOR:

The Spiritual and Ethical Society of New York gave an entertainment on Dec. 6. The "Cherubini Trio" gave some beautiful selections on the violin, cello and piano. Mr. Kettner, Mr. Rath and Mr. Torchini are artists on their respective instruments.

The recitations by Mr. Burt Cole and his sister, Miss Carlotta Cole, were in their usual inimitable style, and called forth peals of laughter. The price of admission was small to hear them alone.

Mr. I. G. Mithers, with his silver flute, won the hearts of the audience by his exquisite playing of "Robert toi que J'aime." He is also an artist of rare ability.

Mrs. Brigham's improvisations were more than usually beautiful, and the remarks and poem of our President, Miss Cushman, were given in her happy vein. The rest of the program was received enthusiastically and there were frequent encores. All seemed highly pleased with the entertainment.

MRS. J. H. TUTTLE, Cor. Sec.

Should be read by all.

TO THE EDITOR:

I think the JOURNAL grows better every month. I like the ring of such articles as that in the JOURNAL selected from the writings of Minot J. Savage. He is not only a popular clergyman and author, but a straight-forward fearless thinker; and he gives voice to his convictions in no uncertain way—no hedging or evasions to escape the logical conclusions forced upon his mind by facts.

He is not afraid to say that he sees or knows no explanation but the spiritual that covers all the points in his varied experiences with mediums. His article on first page of the JOURNAL, No. 22, should be read by all wavering minds who may have been shaken by the "fraud cry," so loud and full of acrimony just now.

LYMAN C. HOWE.

Disgusted with it.

TO THE EDITOR:

I have had two *Liberators*. It is a disgusting paper. If they have been working as mediums for years, and now say they were frauds, I would not believe anything they might say, and I think most people will feel as I do.

MRS. H. M. PLACE.

Justice.

TO THE EDITOR:

You may have good evidence that your list has been stolen. Of that I know nothing, but the fact that some of your subscribers have received the *Liberator* is not evidence. Let one take the addresses that appear from time to time in the JOURNAL and one would soon have quite a number of names. I have gathered a great many names during the last few years. I gave Mrs. Schlesinger quite a number myself. I have known Mrs. S. many years, and I cannot believe that she would deliberately do what she believed to be wrong. To me, it was a mistake to "play detective" to learn what others were doing. Leave the wrong-doing for Spiritualism will take care of itself, but that she has told anything she was not satisfied was true I do not for a moment believe.

As for Mr. Garrison, I tried to believe in him because she did, but I found I could not do so. No one who is really sorry for a wrong course of action tells of tricks performed in a tone of exultation. That much he tells is true I fully believe; not because he tells it but as the result of my own observation. I have seen in the same seance, and the same medium, what was unmistakably genuine, and then what was unmistakably fraud. It was evidently what

Charles Dawbarn calls genuine fraud, that is, spirit fraud.

I have watched this movement since before Mr. Garrison was born and am certainly as well qualified to judge as he is, and when he takes the ground that all physical phenomena are fraud, he makes a very big mistake. I am satisfied that there is not one fraudulent manifestation but is an imitation of what is genuine. LOIS WAISBROOKER.

[We have unmistakable evidence that our mailing list of subscribers has been used to send the *Liberator* to our subscribers. It has been sent to our personal friends who receive complimentary copies of the JOURNAL but whose names have never been printed in the JOURNAL or any other Spiritualist paper, and several of them are not Spiritualists. Others have had it sent to wrong initials and former addresses which were found only in our mail list. The evidence is overwhelming.—Ed.]

Some of my Experience.

TO THE EDITOR:

HAVING heard of the attacks upon Mrs. J. J. Whitney (whom I know has no peer as a medium and medical adviser) I wish to state some of my experience.

Twelve years ago I was given up to die, after a consultation of six prominent physicians. A friend referred me to Mrs. J. J. Whitney, then of Oakland, and asked me to try her, as a last resort. She was called and the physicians said: "Mrs. Whitney, no physician on earth, or in spirit, can save this man." She replied, "Three of you will die before he does." They laughed at this statement, but strange to relate, three of the doctors are already in the spirit life. She began to treat me, and after a few weeks I became much better and am now a well man, good for many years to come.

I consider in return for what she has done for me, both as a medical and business adviser, through her mediumship, that no consideration of money (no matter how large) could repay her and her noble guides; and no influence or charges could be brought against her that would affect me in regard to the genuineness of her mediumship, or the nobility of her character.

GEO. E. WHITE.

Mendocino, Cal.

Notes from San Jose, Cal.

TO THE EDITOR:

We of San Jose are plodding along in our quiet way. There seems to be an awakened interest, our audiences got so large we had to move to a larger hall.

Mrs. Cowell has been with us eight months and is in her ninth. She began with 35 or 40 in the audience, and it has grown to 225 and over, and many are those who are investigators, or who only heard of Spiritualism, when derided or misrepresented by some person who knew no more about it than a clam. When people go where they get the clean article they soon discover that all that is said about Spiritualism by its enemies is not true.

The last Sunday of December being Christmas, the Lyceum will have the day for Christmas exercises, a tree, etc., and we hope the larger children of older growth will turn out and be with the little ones, and in the interval help the affair along.

Our Thursday evening social gatherings are growing both in number and interest, also the Sunday conference meetings. Whatever is being done is simply by the voluntary action of the people, the members of the society are asleep.

W. D. J. HAMBLBY.

Letter from New Orleans, La.

TO THE EDITOR:

The people here urge me to remain with them. I have been chosen as their pastor and test medium, and am doing a glorious work here. Have converted quite a number of great minds. The hall is packed to its utmost capacity, and I understand that the people are going to seek for a much larger hall.

Let me thank you, not only for myself individually, but many of the Spiritualists here, for the very able manner in which you have defended the mediums.

As a physician I can assure you that the *Liberator* is seriously ill, and in my opinion it has "galloping consumption." Just think of a man admitting that he has been a fraud and a cheat, all of the best years of his life, now calling others frauds! It is an infamous imposition.

DR. LOUIS SCHLESINGER.

New Orleans, La.

Passed to Spirit Life.

TO THE EDITOR:

Mr. A. Howard, my husband, died at Sheffield, Mass., on Nov. 17, and on Nov. 21, the day of the funeral, I received a spirit message from him, which was a great comfort to me.

Rome, N. Y. MRS. SARAH HOWARD.

Books for Holiday Gifts.

Books are very appropriate as holiday offerings to friends who can appreciate and desire to preserve a token of affection.

A good assortment of Occult and Spiritual Books can be found at the JOURNAL Book Store, 1429 Market St., San Francisco, and we invite our readers who can do so to call and examine them, when selecting presents for friends, at this season of the year.

Games for Children.

Children require amusement, and to furnish them such as will not only entertain but educate and elevate them requires talent and tact. The impressions made through the eye are the most definite and indelible, and may serve as a nucleus around which by association to group facts and suggestions the most varied. To take advantage of these facts, should be our aim. We have two of such Games, to which we desire to call attention. They are thus described:

SNAP.—In this amusing game are 60 cards, six of a kind and ten different kinds. It can be played by any number of persons from two upwards. Its name is an index to its character, and its play affords abundant field for the cultivation of ready thought, quick eye and perception. Price 50 cents.

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We have secured a "job lot" of these and offer them postpaid at 15 cents each. Order quickly before all are gone.

THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

From San Jose, Cal.

Mrs. Dr. Dobson-Barker.

DEAR MADAM:—I send for another month's treatment of your wonderful medicine. I have taken it one month and I thank you a thousand times for the good it has done me. Yours truly,

MRS. FRANCIS HAMILTON.

Hunters, Wash.

Mrs. Dr. Dobson-Barker:

I met Justin Cook at Dallas, and he informed me he was very much pleased with your treatment. Respectfully,
CHAS. W. NEWMAN,
Editor *Dawning Light*.

San Antonio, Tex., Oct. 10, 1898.

Mrs. Dr. Dobson-Barker.

DEAR FRIEND:—Your letter of the 20th is at hand. Was glad to get it and surprised when I read its contents. You have described my feelings better than I could have done myself, and therefore I believe you understand how to treat me. I am anxious to begin your treatment as I believe you will do me good. May heaven bless you and your band of workers be my prayer. Yours truly,
MARY VAN SICKLE.
Dotsonville, Tenn., July 30, 1898.

Mrs. Dr. Dobson-Barker.

DEAR FRIEND:—I hardly know how to express my thanks to the good spirits and you for the relief I have found in one month's treatment. It has helped me more than anything I have ever taken. Your magnetized papers relieved me greatly of pains and aches that I have been suffering with so long. I am surprised at my improvement thus far. Yours truly,
MARY VAN SICKLE.
Dotsonville, Tenn., Oct. 31, 1898.

Mrs. Dr. Dobson-Barker.

DEAR FRIEND:—I have improved so much I would like another month's treatment. I am better in some respects than I have been for six years. Gratefully yours,
AVIS E. AULT.
153 S. Fourth St., Salina, Kans.
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	Virgo	Earth	Aug 23 to Sept 23
	Libra	Air	Sept 23 to Oct 23
	Scorpio	Water	Oct 23 to Nov 22
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THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

At the Portal.

We stand at the great white portal
Of knowledge that opens wide,
With letters of science to cipher
But ignorance the real truth hides.

We enter the outer courtyard
And knock at the gate within,
But no answer comes to our summons,
And the portal has closed us in.

We gain but a feeble sparkle
Of the light that shines behind
Those gates that are closed by ignorance,
And the flicker ray is unkind.

We seek in the storeroom of Memory,
The way of Wisdom to find,
But clouds of Doubt assail us,
Wafled like scent on the wind.

Dark spectres continually haunt us,
And feebler our efforts grow,
To throw conditions behind us—
Find proof that we then could know
That a life existed beyond this,
Mysterious in all its workings,
But perfect in depths of bliss.

STELLA B.

The Secret of Life, or Harmonic Vibration, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

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Local News Summary.

Edited by M. S. NORTON.

The Children's Progressive Lyceum will hold their 27th annual Christmas Festival on Monday evening, Dec. 26, at Pythian Castle, 909 Market St. The program will consist of the Christmas Operetta in one act entitled "Under the Greenwood Tree," also a piece entitled "The Christmas Ship," seven persons (including Santa Claus) representing the different characters, also recitations, vocal and instrumental selections; gifts from Santa Claus; and the whole to conclude with dancing. This Lyceum was organized in the early 60's and with the exception of a few months it has been continuous, and has been instrumental in developing some prominent talent now on the theatrical stage.

Progressive Spiritualists.—The services last Sunday evening at Occidental Hall opened with "Beautiful Island of Sometime," and "Joy to the World." Mr. J. T. Lillie and Mrs. Sadie E. Cooke sang "Golden Age," and Mrs. Lillie followed with a masterly address entitled, "Wrecks Along the Shore." She first read a selection from "Sweets"—"Give him a Lift." Have you ever stood upon the sea shore and seen a vessel wrecked? If you have, you know the emotions which thrilled the breast of the audience last Sunday evening. The wrecks of humanity upon the shore of adversity were depicted in glowing language. She spoke of the wreck of the Maine, the wreck of the Spanish fleets, and made the application to our own lives, pointed out what we should do to avoid the wrecks, and quoted from Gerald Massey "Tis Coming; Yes, 'tis Coming." The suicide came in for his share of consideration, and the speaker said that all the conditions must be known before judgment could be pronounced. The lecture closed with an improvisation upon words suggested by some one in the audience "After the Storm."

Dr. Stitt's Meeting.—Last Sunday evening closed a series of meetings extending over a period of years. We know that "times change and men change with them," but regret that one of the best meetings in the city should close its doors. But there is a power above us which shapes our ends, "rough hew them as we may."

The Circle of Harmony was resumed last Sunday at 305 Larkin St., San Francisco. A coal stove having been put up in the hall, the contemplated suspension on account of the cold, was unnecessary. Mrs. Logan has the happy faculty of making all welcome. The speakers were Mrs. Seal, Walter Hyde, Mr. Burke, Lawyer Walker, Mrs. Harland, and Mrs. Hulle. These meetings are held every Sunday at 1 p. m., at Occidental Hall.

Universal Spiritual Association.

For several Sundays the subject of "Interest" has been under discussion at 20 Eddy St. A lack of understanding of the subject greatly hinders the intelligent discussion of the question. To most people interest means *usury*, as rental for the use of money. In this case it means something more than this; it means that in which you are interested, and what is the source of your interest? Attorney J. N. Young spoke of spiritual unfoldment and maintained that there can be no divorce between the material and spiritual. M. S. Norton related some personal experiences and predicted the advent of a Moses who would lead the people out of bondage. Mr. McCoke presented the Roman Catholic side of the question, and Captain Burns spoke of the power of prayer *versus* natural law. Dr. Hall and Mrs. Usher gave "words of wisdom" at the close. The subject next Sunday is, "How may people in possession of advantages be induced to share them with those less fortunate?"

The Mission Lyceum has nearly grown too large for the hall it occupies—there being 53 children in attendance. Verily the harvest was ready in this part of the city and many earnest hearts and willing hands have responded to the work. All the exercises last Sunday were unusually good—especially the well-rendered recitations and songs of the girls and boys from the rostrum. Miss Tracy came to visit us and gave two very interesting songs and stories in her inimitable style, which pleased young and old. Angels bless you, come again. Our Christmas entertainment will be held on Wednesday evening, Dec. 28. Please remember the date and place, Excelsior Hall, Mission street between 19th and 20th streets.

J. T. ROBERTS, Sec. W. T. JONES, Con.

Order of Pendo.—This fraternal order, composed largely of Spiritualists, gave a testimonial benefit to Mrs. Vera Eaton, the accomplished pianist, at Social Hall, 102 O'Farrell St., on Tuesday evening, Dec. 13. The rain came pouring down, but could not dampen the enthusiasm of the friends of Mrs. Eaton. Mrs. Richardson was the presiding genius, and W. T. Jones was chairman of the Reception Committee, while Miss Meda Hoskins was everywhere, and deserves much credit for her untiring energy. Mr. Charles Blake sang a solo. Miss May King recited, with credit to herself. Mr. Swanson sang in his usual happy style. Mrs. Mabel and Miss Daisy Place sang a duet, which was encored. Mr. Philip Zwerein recited the "Dutchman and the Raven." Attorney Matthews made some remarks as Supreme Councillor. Mr. and Miss Monroe rendered a song in Chinese character. Dancing was the order until a late hour, and all went home happy with the consciousness of duty well done, and the parting word was, "You will hear from us later."

Gone Before.—Brother John C. Hocking, an ardent Spiritualist and a man of sterling worth and character, passed to the higher life on Sunday evening, Dec. 11. The funeral was from his late residence, 412 Clayton street, San Francisco, on Tuesday of last week. Interment in Cypress Lawn. He leaves a wife and two children in the East.

We have received the Annual Report of the Smithsonian Institution, Washington, D. C., 728 pp. It is an intensely interesting volume—particularly the Pueblo Ruins, Primitive Man, Bow and Arrow Warfare, Antiquities of Egypt, etc.

Postage Stamps may be sent to this office for fractions of a dollar.

Remember the Occult Book Store, 1429 Market St.

Vocal and piano lessons very reasonable. Apply to Mrs. W. W. Fuller, 2319 Post St., between Devisadero and Broderick.

Immortality, the new monthly published by J. C. F. Grumbine, will be clubbed with the JOURNAL, and both supplied for \$1.75 per year.

Sunflower jewelry, the Spiritualist emblem, will make a nice Holiday present. On sale by Mrs. Sadie Cooke, 353 Geary St., San Francisco.

An Astonishing Offer.

Send three two-cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by spirit power.

Mrs. DR. DOBSON-BARKER,
Box 182, San Jose, Cal.

Christmas Story.

It is located in New York City, and was written by Miss Maud Witts, of the Mission Lyceum, San Francisco, Cal.:

It was Christmas Day, and the little house on the north side of the street was without a lamp; the only light came from a candle near a window. The rooms were poorly furnished and the four inmates of the house were very hungry, for their scanty provisions were quite exhausted. The mother was lying in bed with a severe fever, her husband having died some months ago from falling from a house.

The children gathered around a few flickering flames which were fast dying out and then all would be cold.

Now and then the wind whistled down the chimney and blew under the crack in the door, which made the youngest—a boy—say, "If we only had something to eat, a nice fire, and mother well, how happy we would be?" While he spoke the two girls looked toward their mother and saw on her pale cheeks a deep flush. Just a block on the opposite side of the street a large house was built, and from the far projecting window, the lamps which stood near them threw a bright glow on the sidewalk below. The hour was five. Outside was cold and dark, while within all was warmth and pleasure. There was merry-making and laughter, a table was set with plenty, the room was decorated with many perfumed flowers, the odor of which pervaded the room.

Midst all this gayety, at one of those projecting windows, sat a young boy. Anyone watching him would see that his gaze rested on the house in which poverty reigned supreme. After gazing in that direction for a long while, he turned aside and left his seat, then descended the staircase, and when he reached the kitchen he procured two large empty baskets. One he filled with catables and the other with wood and coal. Then, calling one of his friends, he gave him one of the baskets and taking the other himself they left the house by the back door, and without making any noise they reached the home of the Taylors.

After rapping gently at the door, which was opened by the eldest girl, Frank and his friend entered, placing the baskets on the floor, and glancing around the room he lit the fire, and turning, saw them all gazing in speechless amazement at him. After he had arranged things to his satisfaction, they left the house saying that a doctor would be there soon.

When the boys left the house they called on Dr. Bane and told him of Mrs. Taylor's illness, and the doctor promised to call that very night. Frank and his friend went home with light hearts, feeling that they had done a good act.

When all had gone Frank went to his mother and told her what he had done. His mother was very much astonished of course, but still she was pleased, and said she would see that all were made comfortable after this, as they could certainly afford to do so.

On the morrow, when the doctor reported the case at the door of Frank's mother's house, Frank said to his mother, "I have given many presents, but none that gave me so much pleasure."

The Reviewer.

Voices of Hope and other Messages from the Hills, by Horatio W. Dresser. Boston: Geo. H. Ellis, 141 Franklin St. Cloth, 214 pages. Price \$1.50. For sale at this office.

This book is Mr. Dresser's latest, and consists of a series of Essays on the problems of life, optimism and the Christ. They voice the optimistic mood. The author says: "We are awake when we are hopeful, when we stand upon the mountain top and enjoy a commanding view." It is full of hopeful thoughts.

"Why I am a Vegetarian," by J. Howard Moore. Price 25c. Purdy Publishing Co., Chicago. This is an address delivered before the Chicago Vegetarian Society, and is bristling with sharp points. For sale at this office.

The Torch edited and published by G. H. Bibbings, Leeds, England, is on our desk. It is a new monthly Spiritualist periodical, published at one penny an issue, and it is well worth it.

We have received a copy of the Report of a Debate at Leeds, England, between A. J. Waldron (champion of the Christian Evidence Society) and G. H. Bibbings (apostle of Spiritualism). The subject discussed was "Is Spiritualism True?" For sale by *The Torch*, 3 Grafton St., Leeds, England. Price 15 cts.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH [10 lines], \$5.00 per month.

California State Spiritualist Association.

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Society of Progressive Spiritualists.

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month.—Semi-monthly Business Meetings will be held on the Wednesdays preceeding the Socials and Entertainments, at 2 p. m. Take Elevator.

MRS. STODDARD'S class (private) for mental and physical culture under spirit direction, Thursdays, 2 p. m. 305 Larkin St.

MRS. JENNIE ROBINSON holds circles for Messages and advice every Tuesday evening, and Thursdays, 2 p. m. Private consultations daily; letters answered, a specialty. 37 Van Ness Avenue, San Francisco, Cal.

Christmas is here.

Stories for Children, by Hudson and Emma Tuttle. Price 25c. This contains 62 pages, with the following list of contents: Budding Rose, Parrots, Planting Apple Seeds, A Dream that was True, The Sylph of the Air, Eudocia, The Beautiful Lady, An Escaped Lie, The Fable of the Stork, Claribel, A New Year's Story, How an Acorn Becomes an Oak, Military Instinct of Insects, The Bridegroom of Death, A Winter Night Ballad.

From now until after the Holidays we will mail these pamphlets for 10 cts. each, or \$1.00 per dozen. Present them to your young people, and thus make them happy during the Holidays.

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VOL. 35.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, DECEMBER 29, 1898.

1429 Market-st.
Between 10 & 11th-Sts.

No. 26.

THE BORDERLAND.

ON HILL TOPS.

Only the hill tops catch the golden splendor
Of slowly sinking suns,
While valleys lie within the deepening shadows
Where earlier twilight comes.
So shines a light where souls through earnest striving
Have gained life's higher ways—
These human peaks of lofty thought and purpose
Catch bright celestial rays.
Press on with hope, clasp hands with those above thee,
Reach for a mighty goal;
Look not behind; the future holds life's promise—
Wealth to enrich the soul.
Rise to the hill tops of thy moral being,
Bask in the sunshine glow,
And radiant beams that reach not lower levels
Will light thy path below.

AMELIA H. BREWSTER.

Marblehead's Ghost Clock

In the early days of the phonograph the writer heard an old lady—as innocent and ignorant as a child of the city's rush and bustle—exclaim, after listening to a neighbor's account of this marvelous instrument, which she had seen and heard in New York: "Land sakes! jest a thing made out o' wood to talk like a real person! Well, if that ain't the beatin'ist! But it ain't no reason, jest because I never seen such a thing, that it can't be so." And it would seem as if the world would be wiser—perhaps better—if more of its people would but adopt this old lady's broad view, and admit that even if they themselves are not personally cognizant of the fact, there are strange phenomena that exist, and which we are obliged to accept, without being able to explain them.

The quaint little town of Marblehead furnishes an instance of this, in the shape of an old clock—or the almost empty case of one—belonging to Mrs. Pitman, who lives on Reed's Hill, not far from the railroad station.

Even the most skeptical have been obliged to admit its existence and mysterious workings, and to confess their inability to explain the power that controls it, or to advance any reasonable theory upon the subject. It has been visited and examined by thousands during the past few years—by clergymen, scientists and others of learning and experience; and they have all come away satisfied that there was no delusion or trickery in what they witnessed, and filled with wonder at what they had seen and heard.

It was simply the wooden case of an old-fashioned, eight-day clock, entirely destitute of works, and containing nothing save the coiled wire that once formed a portion of the striking apparatus. It was the property of Mrs. Pitman's father, and has never, to her recollection, been other than it is now—without pendulum or mechanism.

For some reason, unknown to others, it was prized very highly by the old gentleman, and was kept on the mantel of a seldom-occupied room on the second floor of the house. The family—comprising, besides Mrs. Pitman, her father, children and brother—were church-going people, and were never known as so-called Spiritualists; and she knew nothing of the myster-

ious powers possessed by the old clock until one evening when she heard it strike clearly and distinctly, as if in perfect order.

She listened with amazement until the strokes ceased, and then, turning to her father, was about to express surprise and ask him for an explanation of the wonder, when he said very quietly: "It is striking for me; I am going away."

She laughed in disbelief, and he added: "I mean that I am going—never to return."

"But there are people who say that those who die come back sometimes," she said, refusing to regard the matter seriously.

But he looked at her intently as he said, slowly and solemnly: "Then, if it possible, I will return to you, my daughter, and in a way you cannot mistake."

Nothing more was said at the time, and a few days later the old gentleman died—suddenly.

Mrs. Pitman had given little thought to her father's words, until one day when in the room where the clock was kept, she was startled by hearing it tick, with the same regularity and distinctness as though the missing works were again within the case and moving the long-gone pendulum.

the wire; and upon one occasion there came to the astonished ears of a lady the opening notes of an air which had been the favorite of a recently deceased relative.

To those who have heard of it, Mrs. Pitman's strangely acting clock is a greater wonder for sightseers to investigate than is the reputed abode of poor maligned Skipper Ireson, or even the well that still remains on the site of what was the Fountain Inn, of colonial days, where Sir Harry Frankland found and carried across the seas beautiful Agnes Surriage of Marblehead.

MARY DEVEREUX.

Wireless Telegraphy.

Through the ingenuity of Prof. Albert Van der Naillen and his son, Leo Van der Naillen, San Francisco is abreast of the scientific world in the matter of wireless telegraphic communication. Experiments have been successful in the highest degree, and messages have been transmitted to a considerable distance through brick walls, as well as through space in the open air.



WIRELESS TELEGRAPHIC COMMUNICATION—A SPIRIT OPERATOR.

She hastened to call her brother; and as the two stood listening to the monotonous "tick-tick" of the invisible pendulum, she told him for the first time of what their father had said to her shortly before his death.

He listened to her with impatience, and when her story was finished, he asked angrily if she believed their dead father would come back to earth and manipulate the old clock. And he warned her to say nothing to the neighbors about the matter, for fear they might "think her crazy."

Several clockmakers were called in, but none of them could find anything to account for the strange ticking within the case, which now began to come quite frequently.

Mrs. Pitman soon found that the clock would reply to questions which could be answered by a simple "Yes" or "No," and that the responses were always sensible, and, when relating to future events, borne out by the subsequent facts. These answers would come not only for her own benefit, but for that of others as well, so that many have consulted it through her "mediumship"—if such it can be called—and always with satisfactory results. At times, and when visitors are musical, there will be heard a tinkling, as if invisible fingers were picking upon

The following from the *Examiner* of Sunday, December 18, will be read with much interest—especially the fifth paragraph, which records a "spirit message" coming without an operator at the key of the instrument.

This shows that the spirit world desired to have it known that this wonderful invention came from its bourne, and so at its very inception, demonstrated that it could be operated by spirits decarnate as well as incarnate. The *Examiner* says:

Wireless telegraphy has been successfully introduced in San Francisco through the efforts of local scientists. When Prof. Albert Van der Naillen returned from Europe two months ago he brought with him the information which years of study had given to Signor Marconi and Lieutenant Della Riccia of the Italian Engineer Corps. Into Della Riccia's laboratory at Liege the Californian was admitted, and when the work of developing this latest of electricity's wonders was taken up at San Francisco it was begun at the point where the researches of the others had left off.

Taking into consultation his son, R. Leo Van der Naillen, Professor Van der Naillen began

to construct his apparatus. At last the complete set of instruments stood upon the work-table, and the time for making the test arrived. The key was pressed and the receiver produced a distinct reply, showing that the workers had brought the experiment to a successful issue. Message after message was rattled off, each dash and dot being sharply enunciated by the diminutive sounder.

Then the distance was increased and still the waves of floating electricity were directed to their proper destination. Walls were interposed between the instruments. Through these piles of brick and mortar the current made its way, recording on the sounder each movement made by the transmitting key. Of the entire series of experiments this was probably the most difficult, for the thick walls of the building are interspersed with many metal pipes, the smallest of which might draw an electric current from its intended course. But there was never a waver for the reason that wireless telegraphy depends on electro-magnetic action.

With all of these encouragements, Dec. 15 was set for a trial where considerable distance was to be interposed between the sending and receiving apparatus. One part of the instrument was removed to the roof of the new Techau building, near the corner of Mason and Eddy streets, and the other set up in a room at 933 Market street. This gave such distance, as would prove the utility of the discovery. Once more the instrument clicked off the dots and dashes that were transmitted through hundreds of feet of space.

Once during the experiment a startling occurrence was noted. On a day when several tests had been applied and with their success the day's work had ended, suddenly the receiving sounder began *clicking volubly* as if an experienced hand were manipulating the sending key. But there was no one at the sending key and still the sounder rattled away as if it knew its duty. The people present crowded around the receiver to listen to this *spirit message* which had sought an end to its journey in Professor Van der Naillen's laboratory. One of the last to reach the instrument was the telegraphic expert, and he plainly read the word "repeat." Then the sounder became mute and declined to talk further.

The local scientists are cudgeling their brains in search of a reason for the arrival of the errant message. The work of development will be continued until the apparatus is applied to its highest use, which includes the exchange of signals and messages between ships at sea during seasons of dense fog or at night. Through the introduction of an ingenious and delicate contrivance it is expected that the distance between moving vessels may be judged by the distinctness or faintness of the telegraphic signals.

Spirits Throwing Soap.

EDITOR PHILOSOPHICAL JOURNAL:

The demonstrations that have annoyed and created consternation and dismay to the proprietors of the Yucca Soap Factory, as mentioned in your valuable paper some weeks ago, have ceased, and where was mystery, depression and gloom, now reigns a different order of things. This has been brought about by the power of good in unseen influences, a power that we should all appreciate, for it has so very much to do with our lives. We are helped time and time again, by the friends upon the other side of life. Like guardian angels, they are watching our interests and trying to make our pathway free from thorns. They are not infallible; they may err as we, but in love they care for us and guard our interests. When we learn how to come in harmony with them, and have FAITH, the power of spirit has no limitations in doing good. The undisciplined influences that have been annoying these innocent people are now released. By the help of good influences, they will now, no doubt grow better, and in time, help others who are unwittingly injuring beings as they have done. It is a lesson for one and all—to learn the power of our *own spirit*, and how to come into harmony with the good unseen influence that surround us.

HISTORY OF THE DEMONSTRATION.

The manifestations of the unseen powers were first made known at our Yucca Root Toilet Soap and Perfumery Works, situated at No. 1155 and 1157 Mission St., San Francisco. They began in the absence of our manager

from the city about two years ago. The girls in the press-room complained to me that the goods were flying about the room without any visible power, but for the space of two days I paid no attention to the girls' statements, as I was a total unbeliever in spiritual phenomena.

When our manager returned to town the same complaints were made to him, and as he too was an absolute unbeliever in the supernatural, he simply passed the matter over, with the idea that the girls were playing some pranks upon one another. I then went into the press-room, resolved to find out the cause of the disturbance. I saw the goods flying about the room without any visible power of propulsion. I knew that our manager would only believe his own eyes, and without any comment, I called him into the room. He saw what I had seen but attributed the cause to some of the help who might be hid in some part of the room. He was very angry and said in a loud voice that anyone who would be caught throwing anything about the room would be discharged instantly.

I knew that the help had nothing to do with it but I did not say so. I merely suggested that all the help be called together at one end of the room, which was done, and still the goods continued flying about in all directions, frequently striking us. We then set about in earnest to find out if possible the cause of the disturbance, and after two days' efforts in that direction we were no nearer a solution of the mystery.

We then went to the Chief of Police and asked for detectives to assist us. Three detectives were sent out, and staid in the room and factory three days in succession but they had to give it up and confess themselves baffled, they could not solve the mystery. Newspaper reporters came in, but some of them only passed through the room, asked a few questions and then went out, thinking probably that they were being made the victims of a practical joke. The *Call* reporters and an artist staid in the room several hours, saw everything as we did, and their artist took pictures of the different phases of the phenomena. The report and pictures were published in the *Call* the next morning and when the other papers saw that the *Call* had got ahead of them, they made a burlesque of the thing and held the *Call* to ridicule.

These manifestations continued for about three weeks, breaking nearly all the rear windows in the meantime, after which all manifestations ceased for several weeks. Perhaps two or three months, after which they were renewed with more virulence than before, destroying a large part of our goods. No record of the duration of these manifestations had been kept. They would give us intervals of rest, and the last manifestations were always far worse than the previous ones, until our business was in serious danger of entire destruction, and there was no alternative but to move away from the building, at great expense and loss of time.

But we had reckoned without our host, because the danger that was done in the new factory was simply appalling. Our most expensive goods in the perfumery department were destroyed by the gallon and frequently by the five gallons and the bottles and jars smashed to atoms, and the pieces flying indiscriminately about, injured both help and proprietors.

Even the clothes on one's person were not safe from molestation. Hats were taken from the girls' heads and torn into strips and thrown on the floor, and ignited with fire; and added to this, fires were started in the building by invisible agencies, evidently to destroy the factory. All of these occurrences happened in broad daylight during working hours. Never at night when we were not in the building. It would be impossible to tell all here, as it would seem incredible to any one but an eye witness.

It is of course needless to say that we were not idle all this time, in trying to find out the cause and remedy. Various plans were adopted, and numerous mediums consulted, all giving different reasons for the cause and ways for probable remedy. Some of them contenting themselves by saying that it was a problem for us to solve, or else this force would break up our business.

But how were we to solve the problem?

In this dilemma, a very worthy lady of San Jose, Cal., who knew of our troubles, had a consultation with C. Walter Lynn, the gifted psychometrist and automatic writer of the Magnetic Institute, No. 223 West San Fernando St., San Jose, Cal.

Through his mediumship she was assured that with his power, and that of the strong

spirit influences in connection with him, this destructive force would be removed, he claiming that it was the result of ignorance on the part of undeveloped spirits who had been wronged in earth life, and were wreaking their vengeance upon innocent parties. He wrote me a communication of 27 pages, purporting to be from the spirits of several very prominent men, who were at one time well known in San Francisco, assuring us that they would assist in protecting us from the depredations caused by ignorant and revengeful spirits who were injuring innocent people. As would be supposed we very naturally doubted these assertions, when so many trials of all kinds had been made in vain. It hardly seemed possible that we could be singled out of all others for this destructive force, from a cause altogether remote from anything over which we could have had any control.

We were promised that the destruction would cease in two weeks, and to our surprise and most genuine satisfaction, we have been left in peace since the two weeks—aforesaid—were up, and now about seven weeks have elapsed, and there is no evidence whatever of the destructive agency remaining about our premises.

We are crowded with work, and everything is moving along as it should, in a normal and peaceful condition.

The unseen force was marvelous in destructive power, and I consider the influences that could bring about the cessation of the same fully as wonderful. I am pleased to give credit where it is due.

H. H. LAMBERT,

Treasurer Yucca Toilet Soap and Perfumery Company.

Paris Congress of 1900.

The question of constituting a committee of organization for the coming Congress has already been before the "Syndicat de la Presse Spiritualiste" for consideration. This society has done most useful work in bringing together in social contact the members of the different schools who have studied psychic phenomena under different titles and leaders, without interchange of the experience acquired. In fact till recently a sort of provincial jealousy pervaded these several schools. Each considered itself to be the sole possessor of truth and looked askance at the other societies as imbued with fallacious conceptions. This narrow intolerance has now been replaced by mutual confidence and courtesy, the advantage of which is now seen in their coöperation in the organization of the future Congress.

It is probable that Dr. Encausse (well known under his pseudonym of Papus), G. Delanne (Editor of the *Revue Scientifique du Spiritisme*), and M. Duroille (head of the *Institute Magnetique de France*) will be nominated to represent the Hermetic-Occultists, the Spiritualists and the Mesmerists, respectively, constituting a central committee carrying the coöperation of these schools. Each school will nevertheless retain the management of its own section, as regards the selection of speakers, etc., and will be represented alternately in the meetings which will be held in a hall common to all. The Theosophists have been invited to participate but have not yet assented.

This coöperative union of these several schools represents a higher phase than has been attained in previous congresses, instituted by any of them separately. It is true that the organizers of the recent London Congress invited representatives of all of these schools to contribute addresses, but that synthetic grouping was the expression of the liberal tendencies of leaders belonging to one group only, *i. e.*, the Spiritualists. But now we have an associative combination of these distinct sections in the initiatory stage of organization. It is to be hoped that this example may not be without influence in encouraging a similar union between distinct schools in other countries.

There are further valuable sources of instruction in psychics and science in Paris which it may be hoped the organizers of the Congress will also endeavor to comprise in their organization, by a further expansion of their enlightened policy. France indeed may be recognized as taking the lead in experimental psychology. The independent contributions of researchers such as Dr. Durand de Iros, Colonel de Rochas, Professor Boirac, Dr. Joire, Dr. Branly, Dr. Baraduc, Dr. Moutin, and Dr. Yerroul have no parallel in other countries. The "Société d'Hypnologie et Psychologie" includes most of

the leaders of the Nancy and the Saltpetrière schools of hypnotism and suggestion. The "Société des Sciences Psychiques" includes several eminent scientific investigators. It is much to be desired that when the delegates from foreign countries assemble in Paris, they may have the advantage of the instruction which would accrue from the inclusion in the Congress of these further branches of psychical experimentation.

The study of experimental psychology is becoming recognized as a necessary foundation for the comprehension of transcendental psychology. Most of the phenomena of spirit control may be illustrated, it has been found, in hypnotic and Mesmeric suggestion and in telepathic transmission. Even movement of objects at a distance, without contact; spirit raps, apport, have been illustrated by suggestion acting through a mesmerized subject. The exteriorization of the double has been similarly produced and mistaken by a medium for a spirit.

All of these phenomena are produced by the reaction of the operators' positive volitional intelligence, in the subjects' negative responding psyche. But similar action may be effected by the operator acting on himself as his subject, thus constituting telepathic transmission or so-called magic, which is but the same principle as auto-suggestion (in which Christian Science and miraculous cures by faith, must be included). Man is a spirit now, and were he acquainted with the laws by which spiritual phenomena are produced he could put those laws in action (in a subordinate manner).

But to understand these laws, study in all these psychic schools is necessary. For any one school to pretend that they alone can impart such instruction, would be a misrepresentation. And knowledge of psycho-physiological correlations is necessary; training in pure logic or metaphysics also. Knowledge of electrical processes is equally necessary.

The organizers of the Congress have not yet decided what name to adopt. The "Congrès Spiritualiste International" has been proposed. But it has been suggested that that title is too limited, sectional in its bearings and may preclude the adhesion of independent researchers and members of the "Société d'Hypnologie et Psychologie." "Congrès des Sciences Psychiques" would probably prevent such difficulties arising. That title comprises all branches of psychical and spiritual research, and would obviate the difficulties that arose at the London Congress from these considerations. Three leading French psychologists having promised to either come and lecture or send papers to be read, but withdrew their support when they found that it implied identifying themselves with Spiritualism. The organizers of the French Congress will no doubt utilize that experience and prevent its repetition by selecting a more comprehensive title.

The time is propitious for such a unification. Sir Wm. Crookes has exerted considerable influence by his Birmingham address. *La Paix Universelle* reports Dr. Berillon as having stated that he would be prepared to follow such a leader, which is confirmed by the fact that he has published that address in his *Revue de l'Hypnotisme*, as also a report of a lecture delivered by an Indian Pundit to the Société de Psychologie, in which the lecturer informed his audience that far more astonishing effects could be produced by experimentation on one's self than on subjects. All the vibrations of the ether entail suggestions, he said, and more intense than verbal suggestions.

On the other hand M. J. Bois, the secretary of that society, is announced to deliver some lectures on the conversion of Dr. Hodgson to Spiritualism.

The donation to the National Spiritualists' Association of a Psychic Institute, by an American scientist, will no doubt have considerable influence when it becomes known, as establishing an example which might well be followed in Paris by the grouping together of the existing schools.

Communications with regard to the future Congress may be addressed to the secretary of the "Syndicat de la Presse Spiritualiste," M. Alban Dubet, 23 Rue St. Merri, Paris.

—QUESTOR VITÆ.

A Spirit's Early Return.

In July, 1897, a number gathered at the home of Mr. and Mrs. Chas. McLain, Peoria, Ills., to

listen to Mr. Price, a prominent Theosophical teacher. It was a lovely night and the company were sitting on the lawn awaiting the arrival of one of the members of the society. The Spiritualists were simply on-lookers as it was a gathering of the Theosophists. While waiting and wondering at the non-arrival of the member expected, one of the McLain boys came running up with the sad news of a terrible accident, and that the lady we were expecting had been crushed beneath the wheels of the electric car. Our little company hurried to the scene of the accident. Our poor friend had been lifted on a cot, and in spite of her terrible agony knew me. She caught my hand and said: "You were right," referring to a reading she received from me two weeks before, where her spirit daughter warned her of this very event. She was carried into a physician's house near by until the ambulance came and removed her to the Cottage Hospital. We were a sad company, the rest of the evening and naturally our thoughts turned to the life after death. In a short time we were intently listening to Mr. Price's remarks when Mrs. Vaughn, the injured lady, stood before me, smiling and beautiful, not a trace of the cruel bruises which had disfigured her face when I saw her lying on the cot just as they drew her from under the wheels. I spoke low to Mrs. McLain, who sat next to me, so as not to disturb Mr. Price in his remarks, "There is Mrs. Vaughn. She has surely passed on."

Mrs. McLain turned and requested her son to go in and see what time it was. He did so, and it coincided with her going away. We could not verify it then, as the hospital was nearly two miles away. Mrs. McLain insisted on my telling the friends, and I did so. I contended from the expression of the eyes and the freedom from all pain that Mrs. Vaughn had passed over and was delighted with the change, so much so that she wished to comfort us by coming in the spirit as she intended to do in the body when she left home that night to meet with us.

The next morning an account of her death was in the paper, and the time corresponded with the time when she visited us, only a few moments after being free from the mortal.

Galena, Kans.

S. SCOVELL.

A Harmonious Whole.

When knowledge dawns across the darkness of ignorance and hereditary hypocrisy; when the rosy ray penetrates through the depths of night and is a star to guide us; when doubt will no longer exist; when Nature is harmonious, and when we have reached the last stage of physical perfection—Nature will be one large harp and we will have but to *think* to touch the key-note, and all sound produced will be harmonious and in touch with the grandest depths of unseen and seen beauty and perfected Nature.

Then there will be no death: the physical will be fed by the spiritual and grow through the spiritual, as now Nature is reversed. Now the strings are broken and Nature's harp is sadly out of tune. All Nature is striving with one accord to repair, in a measure, the injury done through the inexperience of our ancestors.

Now generation after generation will leave the physical form but little the wiser through their sojourn here. When the whole is once more an octave of harmony; when the spiritual and physical life beat as one pulse—then will our work be accomplished.

It is not necessary for us to be in physical communication with the unseen for us to realize that we are in spiritual communion. But it is wholly necessary for us to realize that we are in constant spiritual communication, for in that we get growth. It is also necessary for us to have a congenial source of expression for our thoughts, for through that we get progression. We may not get it direct from the unseen spiritual presence of some departed friend, but we draw around us elements of thought as a magnet attracts steel, and the elements we attract to us are as varied as the elements of our physical life are varied.

We but partially realize that we are corks of life bobbing up and down on the surface wave of the universe—merely corks, and elements so much stronger than we are now, swallow us up in the constant repetition of Nature. If we become advanced so that we are a part of those unseen elements; so that the physical, spiritual and electrical elements blend as do harmonious sounds, then we can control and govern our physical life as we will. But as we are now,

we are helpless as the cork to rebel against the elemental waves of unseen life. Our growth spiritually is often hindered by our doubt.

We should judge lightly the errors of the human race, then we can guide with more accuracy the course of our mental and spiritual progression.

STELLA B.

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THOMAS G. NEWMAN,

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THOMAS G. NEWMAN, Editor,

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., DECEMBER 29, 1898.

Mr. Tesla has repeatedly declared that it would be possible to send out from earth an electric vibration which would reach the planet Mars, so that if there be people and instruments there to receive it, telegraphic communication might be opened between the earth and that distant world.

We have received more new subscribers to the JOURNAL during the month just closing, than in any similar time since we have been its proprietor. This is encouraging, and shows that our labors are appreciated. We shall endeavor to merit a continuance of the confidence of Spiritualists everywhere. Let the good work go on.

One of our worthy laborers in the cause of Spiritualism, Mr. Taylor, aged and infirm, wrote us that he could no longer afford to take the JOURNAL, and regretted much to miss its weekly visits. We promptly entered his name for the coming year, and charged the subscription to the "Col. Hopkins' Fund," as we have several other hungry souls who had not the means to pay for it. The following is the heartfelt response of Mr. Taylor:

"After thanking you, with the best pulsing of my better ego, for generously furnishing me with the dear old RELIGIO-PHILOSOPHICAL JOURNAL free of charge to the close of the century, I can but respond with 'Heaven bless and prosper you' in every noble thought, wish, word and work, together with the good old-time wish of a 'Merry Christmas and Happy New Year,' and as many returns as the rulings of the divine law of the Infinite Intelligence of the Universe may extend to you. I accept it as a rich literary holiday present."

To appreciate the freedom we enjoy today—freedom to think and act out our intelligent progressive ideas, it is well to look over the field and see the appalling depths of priestcraft, superstition and despotism we have progressed from. In *Living Issues*, a periodical published in San Francisco, we find the full text of the "Extreme Oath of the Jesuit," from which we quote one paragraph, as follows:

"I do furthermore promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth, and that I will spare neither age, sex, nor condition, and that I will hang, burn, waste, boil, flay, strangle and burn alive these infamous heretics; rip up the stomachs and wombs of their women and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the

poisonous cup, the strangulating cord, the steel of the poinard, or the leaden bullet, regardless of the rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or superior of the brotherhood of the holy father, of the Society of Jesus."

Cantarelli Tabaglio, a poor Italian clairvoyant, is thus judged by her priest:

My judgment of the matter is this: The fact is real; here is an ultra-mundane spirit who causes her to hear and see. Is it a good or evil spirit? All things considered, I am inclined to think it is an evil one. She is not obsessed; she is a poor woman who is tormented by an evil spirit, with the permission of God, for purposes to us unknown.

Spiritualism would not have been tolerated a century ago, and could not have been promulgated until the time came for its announcement—50 years ago. The existing hierarchy and persecuting priesthood would have strangled it at its birth at any period, until America championed the cause of freedom of thought, and made it possible for mankind to think and act independently of the church.

How many souls are like a man in a close room with doors and windows barred? asks *Dawning Light*. Here we are heirs to the eternal vastness of life, surrounded by all the varied expressions of law and forces. Yet many in their blind search for perfection fail to behold the surroundings of beautifully illustrated lessons which teach us the nearness of those perfect stages of growth which lead indefinitely upward and onward. Knowledge is obtained by objective investigation, but wisdom comes from within. Take care that in gazing on the form or material object, which is but the reflection of spiritual realities, we are not preventing the outburst of innate wisdom, or in study of things hoped for we do not close the vision of the soul to the grandeur of nature, which leads us carefully yet surely upward to the most sanguine hopes.

A friend suggests that an effort be made, by circulating the JOURNAL, to create an interest in propaganda work. We supply the JOURNAL three months for 25 cents, and there are many who could send at least four copies to friends, as missionaries. We have already some started, and if this item is marked with blue, the one receiving it is informed that it is paid for three months by a friend, with the hope that at the end of that time the recipient will renew for a year, or at least three or six months. If not, it will then stop, without further notice.

"Ismaila" contributes to the *Revue de la France Moderne*, a well authenticated narrative of the visions seen by a medium, Zoé Labouré, who was informed by her controls of the approaching revolution of July, 1830, some weeks before it actually took place. Soon afterwards she was told that, 40 years later, the streets of Paris would be stained with blood, that the Archbishop and several of his clergy would be murdered, and that great disasters would fall upon France. These visions and predictions she confided to her father confessor, Jean-Marie Aladel, who received them with very great distrust, but noted them down nevertheless. She lived to witness the fulfillment of all the prophecies which had been uttered through her lips, in the year 1870, and so did her confessor. She also foretold the year of her own death, namely 1876, and at each of the religious festivals held in that year she was accustomed to say, "This is the last anniversary I shall witness." And so it proved. She was 70 years old at the time of her passing away. Being a good Catholic,

her gift of mediumship does not seem to have been questioned by her Church. She was accustomed to say of herself, "I am only an instrument."

Thought for the New Year.

Once I was waiting with a friend upon the railway platform at Coventry, when a beautiful young girl swiftly approached us, and, without a word, dropped an exquisite rose into my lap. I had scarcely time to utter a word of thanks before she retreated, evidently dismayed at her own daring in thus approaching a stranger.

"Now why do you suppose she did that?" I asked my friend. We could not guess, and so I said, "I am going to find out." We walked over to where stood the young girl covered with blushes at our approach, and looking very much like an English rose herself. After thanking her again and admiring the beauty of the flower and of English roses generally, I asked: "Won't you tell me why you gave this beautiful one—the only one you have—to us?" Then she said simply: "I knew from your conversation that you were Americans, and—my only brother is in America."—*Exch.*

That was a beautiful thought, and one that it will be well to remember during the coming year. Let us all scatter "flowers" along our pathway, and see how much good we can do, and how many of our associates we can make happy before the century closes, by deeds of kindness, and thoughtful attention. In wishing them a "Happy New Year," let us try to make it happy all through the year.

Spiritualism in Java.

One of the subscribers to *Het Toekomstig Leven* (Utrecht), living in Soerabaja, sends to the editor of that journal a copy of *Thieme's Nieuw Advertentieblad*, of the 24th of May last, a newspaper published in Java, containing a detailed account, from the pen of an eye-witness, of some remarkable psychic phenomena which have manifested themselves in that remote dependency of the Netherlands, where they have created a great sensation. Nor is it the first time that similar incidents have occurred in Java; for, in the year 1884, Heer W. Bosch, for many years a resident of the interior of the Batavian colony, contributed to the Spiritualistic journals of the day a narrative of his own experiences in connection with supernatural phenomena. And so "the farthest isles of the sea" are being penetrated by the light of truth.—*Sel.*

Starving Hindus.

Census returns of India show that the population of that vast continent in 1891 amounted to 285,000,000. About one-fifth of the human race vegetate in terrible poverty in Hindustan. The average age at death in India is 23.5 years, against 39.91 in the United Kingdom; and we can readily understand this, when we read of the chronic starvation of that population. The annual income per head of the population in the United Kingdom is £42; in France, £26; in Italy, £12; in Russia, £10; but in India only £2. What a death in life! No wonder that the death-rate in Hindustan and in Russia is so high. It is often said that the Hindus are the poorest people on the face of the earth among so-called civilized nations. The Hindu population increases at the rapid rate of ten per cent. in ten years. Ill-fed people, like weeds, increase rapidly.

Yet India could support a much greater population—all having sufficient for their comfort and well-being—if the Hindus would put into practice that which they claim as their religion—the Brotherhood of Man.—LUCY A. MALLORY.

A Happy New Year to all our readers.



The Editor is not responsible for the opinions of correspondents.

Concerning Mediums.

TO THE EDITOR:

If mediums were developed by human agency alone, there would be excuse for thinking kindly or otherwise about them. But, as the new-born babe has not made itself, neither have mediums become such by their own volition and predetermined purpose.

Parents may feed the child, but Nature attends to the growing.

Circles are formed for spiritual unfoldment, but unfoldment comes best where human agency is kept in abeyance, and the passivity asked for is secured in part by singing—and behaving ourselves.

Once, while doing business with the president of a large institution in this city, there came into the office a beautiful little girl (about four years old) just as perfect as nature could make her, and I said in my soul:

Oh, you precious little cherub;
Angel—yet to be—
In the ever-living present
And the vast eternity.

Just then the president looked around, and seeing his own precious darling, exclaimed with bland nonchalant interest, "You're a fraud!" The child took it as innocently as if it were papa's best soul greeting—not seeming to guess that "fraud" is not the best word in the dictionary.

WALTER HYDE.
San Francisco, Cal.

Atone for the Wrong.

TO THE EDITOR:

My opinion after glancing over the *Liberator* is that the influence of such literature is demoralizing in the extreme.

I was much amused at the method employed by our friend, E. E. Gillis, to dispose of the copy of the *Liberator* sent him, as it was precisely what I did with mine. I very hurriedly made fuel of it, that no eyes but mine should see it. I am just as much opposed to fraud as any one can be, but that paper has not discovered the correct solution of the problem.

LAURA E. MAYER.
Terre Haute, Ind.

The Final Outcome.

TO THE EDITOR:

As much as I regret the work of the ex-fakers, I think it will at last redound to the good of Spiritualism, awakening a truer conception of the importance of its mission to humanity; for be assured that those who have inaugurated this movement will carry it through despite hypocrisy and bickering in our ranks.

Let those who are working for their own selfish purposes beware, for "Nature, the first great Cause, for violated Law, exacts her forfeit to the closest line."

And finally, let the false be unveiled, and only truth prevail, whether on the platform, in the seance room, or in the privacy of our own homes, for there is a tribunal before which we must all appear sooner or later—the tribunal of our inner self, where an unrelenting judge will pass upon all our acts, without fear or favor.

Decoto, Cal. MRS. E. P. THORNDYKE.

Spirit Roses Painted.

TO THE EDITOR:

In No. 22 of the JOURNAL, Lois Waisbrooker writes of what she has seen. I wish to add my testimony to the genuineness of Mrs. Lutie Blair's mediumship. Many years ago, while she was living in Chicago with her first husband, Dr. E. W. Stevens called on them at the hotel where they were, and asked for a sitting. As he was a stranger she refused to sit for him but her control told her she must. So her husband bandaged her eyes, then disarranged the paints, laid a sheet of white pasteboard on the table in front of her and in 24 minutes from the time she began, the bouquet of roses and lilies was finished ready for framing, which represented our family group, calling each name as she painted the flower, no one ever having told her our names, or which ones had passed to the higher life.

Some months later, when the Doctor was in Boston, at the close of one of his lectures a gentleman came to him and told him a lady at the hotel was dying and wished to see him. He went to the hotel and found Mrs. Blair bleeding at

the lungs. He stopped the bleeding and saved her life. A few nights after, she went to the hall and before a large audience, painted many a rosebud while blindfolded, with her one arm.

A lady now living in Janesville, over 80 years of age (Mrs. N. Miles), has a large wreath of beautiful roses painted in like manner by Mrs. Blair, and in the center a verse of poetry beautifully written and signed by a name of one of her spirit friends.

While Mrs. Blair remained in Boston she used to correspond with me, but since she married her second husband I have not heard from her. If she is yet an inhabitant of earth, I would very much like to hear from her.

MRS. O. A. STEVENS.

Rock Prairie, Wis.

The Phenomena of Spiritualism.

TO THE EDITOR:

I see you have a sort of a fight on your hands with the Anti-Spiritualists, in a disguised form. The *Liberator* has been sent me; what the purpose is, I know not. I do not intend to help them tear down a doctrine which is dearer to me than all the other "isms" in the world. Mr. Garrison, its publisher, says that he started out in the investigation of Spiritualism with the thought that it was a fraud, and he ends up with the same idea. He started out in the fraud line himself, and as he intimates, he found dupes by the thousand and it seems that he worked those dupes as long as there was anything in it.

Getting tired of the small fry, he turns his attention to what he considers large game, and I must say I am a little surprised at the leaders he can show the scalps of.

I did not need the *Liberator* to convince me that Spiritualism has its share of fraud that is diffusing itself throughout all walks of life.

When we knock out the phenomena of Spiritualism we will have a church built on its ruins, as there was about 1800 years ago, on the ruins of the true teachings of Jesus and his disciples; or in other words, the lines of our chariot will pass into the hands of other drivers. The Constantines will then get hold of it; the priesthood can then swallow it, and it will become modified Christianity as Christianity was modified Judaism.

Escondido, Cal. S. D. NULTON.

The Reviewer.

Departmental Ditties, Barrack-Room Ballads and other verses, by Rudyard Kipling. 188 pages, cloth bound, 25 cents. New York: Hurst & Co., 135 Grand street.

This is a nice book of songs and poetry, gotten up in readable style and is well bound. It is a marvel of cheapness—having an embossed cover, fine paper and good print.

The Devil and the Adventists, a brief review of some of the recent attacks made by Advents on Spiritualism, by Moses Hull. 10c. For sale at this office.

This is written in the author's interesting style, and is convincing to all who read it without prejudice. It contains 40 pages and a cover and is nicely printed.

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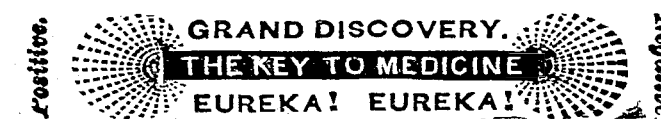
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Local News Summary.

Edited by M. S. NORTON.

A Business Meeting of the Ladies' Aid will be held on Wednesday, Dec. 28, at 2 p. m., at Occidental Hall, 305 Larkin street, San Francisco. Business of importance will come before the meeting and it is essential that there be a large attendance.

Mrs. Sadie Eberhardt closed her meetings in Excelsior Hall, Mission St., San Francisco, on Sunday evening, Dec. 18, until after the holidays. Further notice will be given in the JOURNAL relative to opening again, there or elsewhere.

Mme. Montague has gone to London, England, to spend the Winter. This became necessary (as we are informed by a letter from her) on account of nervous prostration and general debility from too close application. Of course we expect to hear from her again when she arrives in London, and will then inform our readers of her condition and intentions.

A short time ago a San Francisco daily paper published an article about Mme. Montague and the Psychical Society of Oakland, stating that it was defunct, and also made many very uncomplimentary remarks about it, and its treatment of Mme. Montague. All of which is pronounced by Mrs. M. C. Price, the Corresponding Secretary of the Society, as being ungenerous and wholly untrue. Surely she ought to know, being the Secretary, about the standing of the Society. Very little dependence can be placed on many articles which are published in the secular press—this being one of that kind.

The Christmas Lecture given by Mrs. R. S. Lillie for the Society of Progressive Spiritualists at 305 Larkin St., San Francisco, was entitled, "Christ and Spiritualism." It was an eloquent and convincing argument, showing that the Nazarene (who was himself a medium controlled by a band of ancient spirits) was in full harmony with the philosophy of Spiritualism of the nineteenth century. Moses and Elias, who materialized and talked with him in the presence of Peter, James and John, on the "mount of transfiguration," were his spirit guides and advisors. Mr. John T. Lillie conducted the musical service, and Mrs. S. E. Cooke presided at the piano.

Mme. Young's Christmas Circle at 605 McAllister St., San Francisco, was well attended, and the Madame gave many remarkable tests and messages from the spirit friends of those present. Her circles are held on Tuesday, Thursday and Sunday evenings.

That Reception.—We desire through the JOURNAL to express our gratitude to the many friends—"old Spiritualists," (with whom we were so long and pleasantly associated) for the warm receptions and kind feeling so manifest to us on our late visit to San Francisco. It was a thanksgiving jubilee from first to last. *Everybody* seemed so kind. But we wish especially to mention Mr. Wm. M. Rider, Mr. Wm. Emmette Coleman, Mr. M. H. Morse and family, the Hills, Mr. and Mrs. J. B. Rider, Mrs. Bacon, Mrs. Irvin, Mrs. R. A. Robinson and daughter, and Mrs. M. B. Dodge, through whose kindness we were enabled to see and greet "Our Little Minister," Mrs. E. L. Watson, and hear again the entrancing music of that sweet "Song Bird," Miss E. Beresford Joy, and many others, who made the occasion so joyous. Everybody seemed so kind. And now as we look back at those dear faces, the thoughts of former happy days come surging through the mind, and I believe as I have always, that true friendship never dies. How sweet to feel the throbbing of each tender loving breast, and know there is no parting 'twixt those who love the best. The sweet memory of those old-time friends will shed a halo of light to brighten all our later lives. With warmest feelings of gratitude.

LAVERNA MATTHEWS.
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Ladies' Aid Society.—The regular monthly supper and dance will be given on Friday, December 30, at Occidental Hall, 305 Larkin St., San Francisco. The supper will be served from 6 to 9 p. m.; the dancing from 9 to 11:30 p. m. Tickets 25 cents. Let this party be well attended. It will be an enjoyable affair, and the closing one for the year by the Ladies' Aid, and will be a memorable occasion.

The Mission Lyceum says, a merry Christmas to the JOURNAL and its readers. It was well attended on Christmas Day. Eleven new children came in, which filled the places of others who were absent on account of invitations to eat turkey with friends in other portions of the city. Remember the entertainment on Wednesday evening, Dec. 28, and the election of officers on the 1st Sunday of the new year. W. T. JONES, Con. J. T. ROBERTS, Sec.

A Benefit was given to Dr. Rin-Es' Spiritual Society, last Sunday, at 909 Market St., San Francisco. The speakers and mediums present were: Mrs. Bird Mrs. Seeley and Mr. Barclay. It was well attended.

New Year's Evening.—Mrs. J. J. Whitney will hold a grand test seance at the Metropolitan Temple, San Francisco, (on Fifth Street, corner Mission Street,) next Sunday at 8 p. m. Admission free.

G. W. Kates and Wife will accept calls in the West after the 1st of April, 1899, to lecture and give tests. After nearly three years as settled speakers in Rochester, N. Y., they desire to renew old acquaintances and form new ones. They hope to spend a few months on the Pacific Coast if they can receive a few calls. Mr. Kates will also give special attention to organizing Children's Lyceums. They will serve societies at the lowest possible price, on Sundays, and hold meetings for collections during the week. Address them, 156 Meigs street, Rochester, N. Y.

Died, at the National Military Home, Wisconsin, Dec. 10, 1898, Ebenezer J. Stout, aged 75. Deceased was a native of New York, and served as captain of a battery of light artillery during the civil war. He was prominently identified with Spiritualism from its inception by the Fox sisters, and was intimately acquainted with the late Prof. Denton and wife, and A. J. Davis and his second wife, Mary. He gave many years of his life to the dissemination of the Cause, to the neglect of his business—a master tailor—thereby impoverishing his wife and family. When truly himself, his acts were angelic, no one having a kinder heart and a clearer grasp of things divine. He had had strange experiences with "spirits," visible and invisible; but did not at all times try them, as advised by the best teachers of divine philosophy. His love was stronger than his wisdom. Yet, "he whose heart is full of tenderness and truth, who loves mankind more than he loves himself, and cannot find room in his heart to hate, may be another Christ!" JAS. T. L. MACDONALD.

Psychometry; Its Science and Law of Unfoldment, by J. C. F. Grumbine. 48pp. 50 cents. For sale at this office.

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